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ENGLISH

PRESBYTERIAN ELOQUENCE:

ENGLISH PRESBYTERIAN ELOQUENCE:

FROM THE

DISSENTERS

SAYINGS

OF

Ancient and Modern

PRESBYTERIAN ELOQUENCE.

Lewis Thomas

ENGLISH PRESBYTERIAN ELOQUENCE:

OR,

DISSENTERS SAYINGS

Ancient and Modern.

Collected from the Books and Sermons of the Presbyterians, *&c.* from the Reign of Queen ELIZABETH to the present Time:

Wherein it appears,

That the *Presbyterians* have constantly attempted to subvert the Fundamental Articles of the Christian Faith; o abolish the Doctrine and Discipline of the Church of *England* establish'd by Law; to ruin the Characters of the Universities, the Convocation and the Episcopal Clergy; to asperse the Memory of his Present Majesty's Royal Progenitors; and have been profes's'd Enemies to Truth, Common Sense, and Good Manners, from their first settlement in this Kingdom.

With REMARKS upon every Chapter.

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PREFACE.

THE

PREFACE.

HOW much the Presbyterians are obliged to me for bringing them to the faireſt Hearing that ever Men had, is eaſie to gueſs; I ſhall only acquaint the Reader, that in the following ſhort Extract of Presbyterian Eloquence, *he may fancy himſelf introduced into the* FANATICKS Tyring Room; *where he ſees all their Dreſſes and Diſguiſes, their ſhifts of Masks and Habits, their change of*

of Scenes, their Artificial Thunders and falſe Fires, the very Buggs and Specters they fright Fools and Children with at a Diſtance, to be no more near hand, than Paint and Canvas; you have here laid open the whole Machinery, the very Springs and Wheels that make the Motion play; here you'll find the Virtues and Accompliſhments of the Party Common-plac'd, the Moderation of their Principles, and the Tenderneſs of their Hearts faithfully Tranſmitted to Poſterity by themſelves, *and effectually* Sign'd, Seal'd, *and* Deliver'd *to the World, for the uſe of future Generations by their own* Rabbies.

T. L---

THE

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ENGLISH

ENGLISH PRESBYTERIAN ELOQUENCE.

CHAP. I.

Reflections of the Old Presbyterians *upon the* Rites *and* Diſcipline *of the Church of* England.

THE Eccleſiaſtical Officers, Ceremonies and Diſcipline, are ſet up by the *Pope*, and are an Appendix or Tail of *Antichriſt*. Dr. *Holmes*'s *Serm.* 1641.

The Church Ceremonies are a *ſtinking* Atheiſtical Heap of *Roman* Rubbiſh. Throw away the Rubbiſh, out with the Lord's Enemies. The *Hierarchy* is become a fretting *Gangrene*, and ſpreading *Leproſy*, inſupportable *Tyranny*; up with it, *up* with it to the

Bottom, Root and Branch, Hip and Thigh, destroy these *Amalekites*, and let their Place be no more found. Mr. *Vicars*, 1644. *Coleman*, 1643.

Christ's Religion is fondly patch'd with the *Pope's*; the Communion-Book is an imperfect Book, cull'd and pick'd out of that *Romish* Dunghill the *Portuyse* and Mass-Book. The *Sacraments* are wickedly mangled and profaned; they eat not the Lord's Supper, but play a *Pageant* of their own to blind the People; their Pomps, Rites, Laws, and Traditions are *Anti-christian*, Carnal, Beggarly, *Popish* Fooleries, *Romish* Relicks, and Rags of Antichrist, Dregs and Remnants of Transformed *Popery*. Pharisaical outward Faces and Vizzards, Remnants of *Romish Antichrist*, known Liveries of *Antichrist*, a Cursed *Leaven* of a Cursed Blasphemous *Priesthood*. Cursed *Patches* of *Popery* and Idolatry, they are worse than *Louise*. *Dang. Pos. b.2. c. 9. p. 66.*

We lack a right Government of the Church; instead of the Ordinance of God in the Government of his Church, the Merchandize of shameless *Babylon* is maintain'd. The Government now used by *Archbishops* and *Bishops* is both *Antichristian* and *Devilish: Rome* is come home to her Gates. *Antichrist* reigneth amongst us. The Established Government of the Church is Traiterous against the Majesty of *Jesus Christ*. It confirmeth the *Pope's* Supremacy; it is *accursed*; it is an unlawful, a false, a *Bastardly* Government. They must needs be not only *Traitors* to God and his Word, but also Enemies unto the Land, that defend the Established Government of the *Church* to be lawful. *Dan. Pos. b. 2. c. 4.*

Praised be God who hath deliver'd us from the Impositions of *Prelatical* Innovations, Altar *Genuflexions*, and *Cringings* with *Crossings*, and all that *Popish* Trash and Trumpery; and truly I speak no more

more than what I have often thought and said, The Removal of these *insupportable* Burthens, countervail'd for the Treasure and *Blood* shed and spent in the late Distractions. *Jenkins before the Par.* Sep. 24. 1656. *p.* 23.

The Church of *England* is a true *Whorish* Mother, and they that were of her were base begotten, and *Bastardly* Children, and she neither is nor ever was truly Married, Joined, or United unto *Jesus Christ*, in that Espoused Band which his True Churches are and ought to be. *Lilburn cited by Bastwich.*

If *Justice* be at a Stand, and cannot take Hold of living Delinquents, to keep the *Ax* from *Rust*; let *Justice* be Executed upon *liveless* Delinquents: Are there no *High Places?* no *Altars? Greenhill to the Com. p.* 64.

Our *Cathedrals* are of late become the *Nest* of *idle Drones*, and the *Roosting* Place of Superstitious Formalities. *Coleman.*

Of all the Nations that have renounced the *Whore* of *Rome*, there is none in the World so far out of Square as *England*, in retaining the *Popish Hierarchy. Epist. before the Demonf.*

Your Churches bear with *Drunkards*, *Whore-mongers*, *Railers*, Open Scorners at *Godlineſs*. The most ungodly of the Land are the forwardest for *your* Ways. You may have almost all the *Drunkards*, *Blasphemers*, and ignorant Haters of Godlineſs to *vote* for ye. *Baxter's* 5*th Dispute*, 17, 37.

The *Church of England* evidently declare themselves Limbs of *Antichrist:* Therefore there is no Communion to be kept with such in their publick *Worship. Vind. Cal. Evang. p.* 39.

Qu. What is your Name? *Anſ.* Cavalier. *Qu.* Who gave you that Name? *Anſ.* My *Seducers* and *Deceivers* in my Innocency, wherein I was made a Member of the Church of *Rome*, and consequent-

ly a Limb of *Antichrist*, an Enemy to all *Godliness*, a Child of the *Devil*, and an Inheritor of the Kingdom of *Darkness*, amongst the Infernal Spirits that rule in the *Air* of this *Terrestrial Globe*. *Cavalier's Catechism*, *p.* 25.

Remarks.

IT is a notable saying of Sir *Francis Bacon*, that the *Fanaticks* are a sort of *Hypocrites* that are ever handling *Holy Things* without *Feeling*, Wretches of incorrigible Hardness and Impenitence, for we have not one *Precedent* in the whole Bible of a *Repenting Hypocrite*.

The Sin of *Hypocrisie* as it is of most fatal Influence to a *Private* Person, so the Poyson of it is sure to taint the *Publick* where the Man dwells; for when once this *Canker'd Zeal* comes to diffuse it self, and seize the Mass and Humour of the People, who can express in Words, or without Horror conceive, the Blasphemies, Treasons, Murthers, and Confusions that ensue upon it; we have no occasion to search the Accounts of *Foreign Nations*, or past Ages, this little *Island* at Home will abundantly furnish us with Examples. It is hardly credible how greedily the heedless vulgar swallow down any Hook baited with the *Form of Godliness*, especially, when they themselves are taken in for *Sharers* in the Work and Judges of the Controversie; then they begin

begin to talk of the *Righteous Scepter*, and the *Subjecting of Nations*, abundantly supplying with *Revelation*, the want of *Common Reason*; They, forsooth, must be the great *Arbitrators* of *Church Affairs*, and they are Ordained to Root out the *Priests of Baal* out of the *High Places*, and contrive how to carry on the Cause of the *Lamb* against the *Kingdoms* of this World, and the Powers of *Darkness*. We all confess that God is the only *Searcher* of Hearts who sees our Thoughts even in the Bed of their Conception, yet where we find an *Inconformity* of Practice with Profession, and People driving on an *Interest* of their own under the Dress of *Sanctity*, I think we may safely, without Offence to *Charity*, rank these incongruous Christians in the Class of *Hypocrites*.

This *We* call *Hypocrisie*; but our *Tender hearted* Expositors of the *Conventicle*, have twenty other Names for't, according to the Case it is Exercis'd upon; as *Godliness*, *Zeal*, *Scruple*, *Religion*, *Conscience*, *Worship*, *Reformation*, and so forth; where every pretence means the *clear contrary*, for these Words, you must know, do neither signify nor intend the *same* Things out of *several* Mouths: What they denote in the *Simplicity* of the Construction and Acceptation is one Thing, but the *Jargon and Cypher* of them is another. *Godliness*, upon the *Tip* of the Tongue is *Atheism* in the *Heart*.

Zeal is no more than a Religious Cover for a *Brutality* of Outrage. *Scruple* is only a *Restiff Jadish* Humour of Strugling with *Authority* in a Disguise; *Religion* is a Bush that stops all Gaps, and the bare *Naming* of it discharges the *Duties* of it. *Conscience* is improv'd into a Plea for *Universal Liberty*. *Worship* is a Term that carries *Piety* and *Reputation* in the Face of it; but it is in this Place Translated from the *Law* to the *Schism*, from the *Church* to the *Conventicle*. *Reformation* is a Word of a stronger *Emphasis*, and of a larger Extent than all the rest, for it does the part of a *Godly Libel*, and a *Popular Appeal* both in one: There are Holes found out on the *One* side, and there must be *Tinkers* on the *Other*; the *Church* must be taken in pieces before it can be *mended*, and the Confounded *Reformers* in the mean time run away with the *Materials*.

The stress of their Charge upon the *Church* is only to move the Multitude against it as a Frame of Constitution, that is *Antichristian* and *Popish*, and yet, pray mark it, they do in the same Breath offer Proposals of being *United* into that *Ecclesiastical Popish State*, which brings the Matter unavoidably to this Issue; either that they do *against* their Consciences cast that scandal upon the Church for the Advancement of some other design, or else by desiring

ring this *Union*; they do acknowledge themselves willing to be Incorporate into a *Popish Constitution*; They Demand a *Comprehension* with that *Church*, which they jointly pronounce to be *Antichristian*, they make use of Religion and Tenderness of *Conscience* as their Plea for a Common *Union* with the Church, and what is it but the same Pretence of *Religion* and *Conscience*, that causes all those Mortal *Feuds* among themselves? What Religion can be expected from Men of these *Outragious Principles*? What Peace with so many Implacable *Antipathies* and Oppositions? What Truth from such a Medley of *Pernicious Errors*? And what *Trust* can be given to those that never kept *Faith* either with *God* or *Man*, nor ever agreed but in order to the *Ruin* and *Confusion* of the State?

CHAP. II.

Reflections of the Modern Presbyterians *upon the* Rites *and* Discipline *of the Church of* England.

THE *King* and *Parliament* are the Makers of the *Church of England*, and have a just Power to rule their own Creature; now they have granted the *Dissenters* an act of *Toleration*, and the

Collection of Churches, whether Conformists or Non-conformists are the *Church of England.* Authority has made them a *Church*, but the same Authority has given us a Permission to form *our selves* into Churches. So that we stand on the *same Ground*, tho' (thank 'em) not on a *Level* with them. *Taylor*'s *Answer to Dr. Sherlock. p.* 38.

By the *Act of Indulgence* the *Nonconformists* are as much allowed as those that *Conform*, and are by *Act of Parliament Legal* Parts of the *Church of England*, and that by *Law*, their Churches are not only protected but rewarded with the Exemption of their *Ministers* from *Civil* Incumbrances. *Letter of Advice, p.* 7. 1700.

That Party who made the *Canons* are Convicted of a Treasonable Plot, for Attempting a Revolt unto a *Foreign* Jurisdiction, and are perfidious Builders of *Babel*; and our *Island* will be in Danger of becoming a *French Province* except the *Nonconformists* be accounted *better* Parts of the Church of *England* than those who are for the *Canons*, and except the *Sacramental Test* be therefore taken off. *Ibid. p.* 24, 27.

Not only an *Independent* Power of *Excommunication*, but of *Ordination* in the *Clergy* is inconsistent with the *Magistrates* right to protect the *Commonwealth. Rights of the Christian Church. p.* 47.

The Scriptures no where make the Receiving the *Lord's Supper* from a *Priest* necessary, nay, not one Instance of the *Laity*'s Receiving it so, can be produced from thence. *Ibid. p.* 104.

None pretend to impose a *Conductor* or *Director* upon another in *Temporal* Affairs, but every one is left to manage them as he thinks best for his own Interest, as being presumed to understand it better than another, and therefore is to chuse his own *Lawyer*, *Physician*, *Brewer* and *Baker*, and by the

same

ſame Reaſon he ought to chuſe his own *Spiritual Conductor.* p. 240.

It's abſurd to imagine that every *Chriſtian* is not capable of ſuch Circumſtances as *Praying aloud*, diſtributing the *Bread* and *Wine*, or (according to the preſent *Mode*) of *Sprinkling* an *Infant*, and Repeating a *Set Form* of Words. p. 137.

The *Act of Uniformity* impoſing ſuch and ſuch *Indifferent* Things, as Terms of *Communion* will appear *Scandalous* to the Church, *Injurious* to the Publick Peace, and a *Grievance* to the whole Nation. *Review V. N.* 112.

You know the *Church* he means is *High-Church*, which is a *Fiction*, a Church of the *Brain*, ſupported by a little inſignificant *trifling* Number of *Brainleſs* People, and the People of *England* are no more concern'd about *that Church*, than about the Inſtitutions of Government, laid down in *Moors Utopia*, *Harrington*'s *Oceana*, or *Bacon*'s *New Atlantis*; and all the *Canons*, *Rites* and *Ceremonies* of that Church are no more to be conſidered by you or me, than ſo many *Ballads and Duck-Lane Penny Hiſtories. Obſerve v.* 4. *N.* 49.

The People had better have *no Religion*, provided they are ſubject to the *Law of Nature*, than to be poſſeſs'd with it in the Circumſtances *it is in with us. Chriſtianity no Creature of State.* p. 19.

The *Croſs* in *Baptiſm*, *Godfathers* and *Godmothers*, a *Liturgy*, the Authority of *Biſhops* and their *Courts*, are not things of *Chriſt*'s Inſtitution, but tend to the Prejudice of his *Cauſe* and *Kingdom. Enty*'s *Sermon.* p. 14.

The *Church* broke our moſt *Solemn* Engagements and Alliances, the *Church* betray'd our *Confederates*, and made a Sacrifice of the *Diſtreſs'd* in our Protection: The *Church* divided a *Victorious* Army, the *Church* huddled up an *Ignominious* Peace, and the

the *Church* for our lasting Security, after all these Glorious Exploits binds in *Fetters* half the *Subjects* in the Kingdom. *An equal Capacity.* p. 24.

The Church of *England* as *by Law Established*, upon *that Foot* has nothing to claim of *Superior Merit* before the *Dissenters.* p. 30.

It is plain that the *Sin of Schism* lies at the *Church of England*'s Door. *Plain Reasons for Dissenting.* p. 29.

The Grievance is not to let any Officiate in Private, without a Subscription to the Articles. *State Anat. Pa.* 1. p. 30.

With what Pleasure do the *Clergy* thunder out their *Severe* Censures and *bitter* Imprecations against their *Innocent* Neighbours! And did they scatter their *Firebrands*, *Arrows* and *Death*, only when they were in *Sport*, and over their *Profane Cups*, and in their *Merry Meetings*, their Impiety would be far less than it is, when they attempt to *Sanctifie* their *Malice*, by bringing it into their *Worship*, and venting it in the Name of *God* himself. *Pierce*'s *Serm. Jan.* 30. p. 6.

We have a long while been Clouded by Confusions in the *Church* by a *loose Priesthood*, who have not only brought in an innumerable Number of *Pagan Rites* and *Jewish Ceremonies*, but by their *Hellish* skill have just broke through our Constitution, and almost reduced her to the Obedience of *Rome*. *Rebel*'s *Doom.* p. 42.

If you will not *Buckle*, out comes the *Two-handed Rod* and *Bloody Pail* to fright the stubborn Children to Obedience. We do not see one in twenty of our *Unclean Leprous Priests*, whose Notorious Vices make too Publick a Noise to be unobserv'd, was ever *Excommunicated.* All the Discipline the *Church of England* has, is more to get *Money* than to bring *Sinners* to *Repentance.* Instead of impo-

sing

sing suitable *Penance*, Money shall be extorted by a *Body of Men* who have already shew'd us they can set *Indulgences* to Sale, and that they are willing Men should *Ruin* their Souls, and go very quickly to *Hell*, provided they will pay them *Toll* for the *Passage*. *Church Anat.* 34, &c.

Shall we fall out about *Ceremonies*, about *Postures* and *Gestures*, about *Hat* and *Knee*, about *Garbs* and *Garments*, about *Modes* and *Fashions*, and Things which are very *far* from the Heart. *Motives to Union. p.* 28.

To talk of *Mitres*, and *Priests*, and *Sacrifices*, and *Altars*, and *Holy Days*, and *New Moons*, was right enough in the *Jewish* Dispensation; but to continue the Language *now* is a Practical Suspicion, that this is not the *Christ*. *Bradb. Serm. Nov.* 5. *p.* 14.

What can a Man of Sense believe, when he shall see a *Priest* at the Altar acting an *Holy Part*, *Bowing* and *Cringing*, approaching the *Bread* and *Wine* as tho' the *Popish* Notion of *Transubstantiation* was true? *Christianity no Creature of State. p.* 13.

The King may *Ordain* if he please, or appoint whom he will, *Presbyters* or *Laymen* to perform that *Office*, and can when he has a Mind, resume the *Power* which he *Deligated* to any of them. *Pierce*'s *Vind. of Diss. p.* 8.

It is worth while to shew the *Base Arts* whereby our *Adversaries* procured that *Inhuman Act*, the *Act of Uniformity* to be passed in *Parliament.* 232.

I declare seriously Sir, that I never met with one Instance in my self or others, that *Grace*, *Ghost* or *Greek* were ever Transferr'd by *Slight of Hand*; I am highly pleas'd to think I have the Happiness to agree for once with the *Church* and *Clergy*, in calling it by way of *Eminence*, The

Impo-

Imposition. Sober Reply to Mr. Higgs. p. 30.

Orthodoxy and *Jurisdiction* however void of *true Piety*, or inconsistent with it, yet are the *Limbs* and *Citadels* of a *Corrupt Priesthood. Lett. to the Arch Bish. of Cant. p.* 15.

Without Mincing the Matter, or falling into the Senseless *Pity* of Lamenting our Divisions in Opinion, I heartily thank God that we have *Dissenters*, and I hope we shall *never be without them*: They are *Centries* and *Watchmen* against the *Sly* Intrigues and Conspiracies of our *Churchmen. Bigotry*, *Chains* and *Cruelty* are always, and in all Places the certain Issue of *Uniformity*, which is it self of an *Infamous Race*, being begot by the *Craft* of the *Priests*, upon the *Ignorance* of the *Laity. Ibid. p.* 23.

Remarks.

THE *Remarks* I propose to attend this Collection, will be a *Short Specimen of Presbyterial Government*, to shew how Barbarous and Insupportable it is in its *Nature*, and how Tyrannical in its *Execution*; and upon the Comparison it will appear, that the *Little Finger* of *Presbytery* is heavier than the whole *Loyns* of the *Church*.

The Discipline of *Presbytery* is but another Name for the *Papal Power*; it equally Disrobes Princes of their *Ecclesiastical Supremacy*, it restrains their *Civil* Authority, and punishes their *Persons*; Kings must be Subject to its *Decrees*; neither the *Ruler* nor the *Ruled*, Great nor Small are Exempted

ed from Subjection to the *Scepter of Jesus Christ*, by which they mean what the *Papists* call the *Keys of St. Peter*. A Prince has no Power to receive an *Ambassador*, nor pardon an *Offender*, without the Approbation of the *Presbytery*; they are to Direct him in making *Peace* or *War*, in the choice of his *Guards* and of his *Counsellors*, what Forfeitures to take, and how to dispose of them; and he is upon his *Good Behaviour*, as much as the *meanest* Man in the Parish: He is indeed the chief Member of the *General Assembly*, but they allow him no *Negative Voice*, and if he has the Fortune to be *Out-Voted*, he must cause the Sentence to be *Executed*, whatever it be, under Pain of *Censure*, and consequently of *Deprivation*.

And what's the Colour for all this *Haughtiness* and *State*; the *Ministers* (forsooth) are *Christ's Deputies*, whereas *Judges*, *Counsellors* and *Parliaments*, are but *Substitutes* of the King, and their Laws only *Human*, so that it seems Absolutely impossible for *Monarchy* and this rigid *Presbytery* to prosper in the same Soil, and I would not give any Prince in *Christendom* above *eighteen Months* purchase for his *Crown*, that should put it to the venture, for he has nothing in the World to trust to but *Miracles*; The *Gratitude*, *Faith*, *Good Nature*, and *pure Integrity* of the *Party*. The *Presbytery*

tery likewise lays claim to an Authority over the *civil Magistrate* who puts the Law in Execution, and pretends to a Right of *Appeal* from all *Temporal* Governours to the *Scepter* and Sentence of *Christ* sitting upon his *Tribunal* in the *Assembly*; by Virtue of this Device, they not only impose upon *Ministers* and Courts of *Justice*, but they may, when they please, fetch in the whole Business of *Westminster-Hall* to the Bar of the *Consistory*.

You see how it fares with *Kings*, *Parliaments* and *Laws*, under the Dominion of *Presbytery*; we are now to look into the Condition of the *People*, and of the *Presbyterial Clergy*, (to speak in their own Way,) under the Power of that *Discipline*.

I often thought that the *Consistory*, to support it's own Grandeur, had contriv'd that their *Ministry* should be *handsomely* maintain'd, and that their *Revenues* or their *Stipends* were sufficient to live *comfortably* upon, and to procure them Veneration and Respect with the People; but upon a Review of their *Platform*, I find quite the Reverse, and their *Clergy*, of all *Mortals*, (some few of the *Select Ones* excepted) are the most contemptible. Their Discipline divides the *Church Patrimony* into *Four* Parts; one for the *Pastor*; another for the *Elders* and *Deacons*, and other Church Officers, their Doctors

Doctors and Schools; a *third* for *charitable* Uſes, and the reſt for repairing of *Churches* and other *incidental* Charges; ſo that the *Clergy* is ſtript already of *three* Parts of four of their *legal* Maintenance. And then for the poor Pittance that is left, ſo much as will keep Life and Soul together, they are allowed in *Meal* and *Malt*, and wholly dependent upon the Mercy of the Church for the reſt. And yet for this *pitiful Stipend* they are to be called to Account how they ſpend it, and their *Wives* and *Children* to be thrown at laſt upon the *Charge* of the *Pariſh*. In their *Preaching* they are limited by the Direction and Deſign of their *Leaders*, only *Tenants* at Will in their Cures, and liable to be removed, ſuſpended, or depoſed at Pleaſure. This *Arbitrary* Dominion, together with the ſhameful Condition of their Bondage, has proved ſo great a Diſcouragement to the *Presbyterian Miniſtry*, that they have found themſelves forced to *preſs* Perſons, and *admit* them into *preſent Pay* and *good Quarters*, as they would do *Soldiers*; and where they find Men of *Ability* for their Purpoſe, the *civil Magiſtrate* is called upon to *compel* them into the Service.

The Great Pillar of *Presbytery* is *Excommunication* and *Church Cenſures*, which they thunder out with all imaginable *Terror*, and have made it extend almoſt to all the

Actions

Actions of *human Life* ; by this Means they *crucify* the weak Conſciences of the People with needleſs, infinite and incurable Scruples, with Scruples that *haunt*, *dogg*, and torment them in the moſt neceſſary and *ordinary* Caſes ; at the *Church*, at the *Table*, at the *Market*, at *Home* and *Abroad*, at all Times, in all Places, and upon all Occaſions, in their very *Thoughts*, *Words* and *Deeds*. Every *Bit* they put in their Mouths, and every *Rag* they put on their *Backs*, becomes a Snare to them ; it may be either *too much* or *too coſtly*; and what Reformation ſoever the *Church* thinks fit to order, either in their *Clothes* or *Diet*, muſt be obſerved with the ſame Degree of Submiſſion and Obedience, as if the Matter in Queſtion were an *Article of their Creed.*

Exceſs and Intemperance in *Eating* fall under the Cenſure of *Presbytery*, either in the *Quantity* or in the *Quality* of your Diet ; ſo that in the firſt Place, the *Elderſhip* is to provide one common *Gage* for the Stomachs of the whole *Pariſh*, for Fear of a *Mouthful* too much ; and in the ſecond Place, it is made a Matter of *Salvation* and *Damnation* whether a Man eats *Roaſt Beef* or *Plumb Pudding*.

The Caſe is the ſame in Exceſs of *Apparel* ; one *Inch* more than to cover your Nakedneſs, is *Superfluity*, and one *Penny* more

more in the *Pound* than the Allowance of the *Presbytery*, is made as much as a *Man's Soul is worth.*

Chiding they have drawn within the Compass of *Ecclesiastical Censure*; so that a *Master* shall not reprove his *Servant*, nor a *Parent* his *Child*, without Leave of the *Eldership*, (to the utter Dissolution of Order and Discipline in private Families;) and they have stretch'd their Authority to take Notice of *Brawling* and *Scolding*, and made every *Billingsgate* Quarrel, every Squabble between a *Butter-Whore* and an *Oyster-Wench*, a Matter of *Consistorial* Cognizance.

Under the Censure of *lewd Customs* they include all Sorts of *publick Sports*, *Exercises* and *Recreations*, how innocent soever in their Use, upon the Worshipful Pretence (forsooth) that they had their Original from the Times of *Paganism* or *Popery*, as *Comedies*, *Foot-Ball-Play*, and *Bear-Baitings*; nay, the poor *Rosemary* and *Bays*, and *Christmas-Pye*, is made an Abomination.

All *Games* where there is any *Hazard* of *Loss* are strictly forbidden, as *Tennis*, *Bowles*, and *Billiards*; not so much as a Game at *Stool-Ball* for a *Tansy*, or a *Cross* and *Pyle* for the *odd Penny* at a Reckoning, upon Pain of *Damnation.*

What think you of *uncomely Gestures*? that a Man shall be given to the *Devil* for Lolling upon his *Elbow*, or sitting upon his

Backside in Presence of the *Deacon* of the Parish?

The Censure of *vain Words* is yet more rigid, and reaches to the most honest Endearments and Familiarities of *Friendship* and *Conversation*, even to the Exclusion of common Decency and Civility; for let our Words be what they will, we shall still be depending upon the good Pleasure of the *Eldership*, whether they will pronounce them *vain* or *edifying*. A *Nurse* shall not dare to Quiet her *Child* but with a *Psalm*; and you must not presume to ask *What a Clock it is*, without a *Text*, to prove that the Question tends to *Edification*.

But the hardest Case of all is, that of *Suspicion*; the very Suspicion of *Pride* or *Avarice* makes a Man liable to Censure; tho' it seems very severe for a Man to be deliver'd over to *Satan* because the *Brotherhood* suspects him to be *proud* or *covetous* whether he be so or no; and, for a Man and a Woman to be only seen together, shall be ground enough for a Suspicion of *Incontinency*. Nay, they shall be *cited*, *interrogated*, *close committed*, and put to *Bread* and *Water* upon it, and compelled to purge themselves by *Oath*; and if ever they are seen together *afterwards*, unless at *Church*, or in the *Market*, they shall be taken, *pro confesso*, for Guilty.

And

And now what greater *Slavery* in the World can be imagined, than to live in Subjection under such an *Establishment*, where you shall have neither Freedom of *Conscience*, *Law*, *Person* or *Fortune*, where you shall not *speak*, *look*, *move*, *eat*, *drink*, *dress* your selves, nay, not so much as entertain a *Thought* but at your Peril? Down upon your *Knees* therefore and Pray; from the Importation of such Foreign Ware, *Good Lord Deliver us.*

CHAP. III.

The Behaviour of the Old Presbyterians *towards* Archbishops *and* Bishops.

ARCHBISHOPS and Bishops are unlawful *Unnatural* False and *Bastardly* Governors of the Church, and the Ordinances of the *Devil*, petty *Popes*, petty *Antichrists*, like Incarnate *Devils*, *Cogging*, *Couzening*, *Knaves*, they will lie like *Dogs*, *Proud*, *Popish*, *Presumptuous*, *Prophane*, *Paultry*, *Pestilent*, *Pernicious Prelates*, and Usurpers; *Impudent* Shameless, *Wainscot-faced*, *Butchers*, *Horseleeches*, *Robbers*, *Wolves*, *Simoniacks*, *Persecutors*, *Sowers* of Sedition; their Antichristian *Courts* are the *Synagogues of Satan.* The *Beelzebub* of *Canterbury*, the *Canterbury Caiaphas*, *Esau*, a *Monstrous Antichristian Pope.* *Bancroft*'s *Dangerous Positions*, *Lib.* 2. *chap.* 12, 13.

I will with a Pen of Iron Correſpondent to the *Iron Age* of *Prelates*, ſo plague the *Metropoliticality* of *York* and *Canterbury*, and the *Hyperocality* of all the other *Prelates*, as I will never leave them till I have ſent them to the Place where the two *Fulmina Belli*, *Alexander* the *Great*, cries *Muſtard* and *Green Sawce*, and where *Julius Cæſar* Plays *Pluto*'s *Ratcatcher*. *Nalſon*'s *Collect. V.* 1. *p.* 500.

Cardinals, Patriarchs, Primates, Metropolitans, Arch-Biſhops, Biſhops, Deans, and innumerable ſuch *Vermin*, a Member of which *Monſtrous* Body our *Hierarchy* is-----never came from God, but rather from the *Pope* and the *Devil*; *Diabolus cacavit illos*-----They are more Diſobedient and worſe than *Devils*. From Plague, Peſtilence and Famine, from *Biſhops*, *Prieſts*, and *Deacons*, Good Lord deliver us. *Nalſon*'s *Collect. V.* 1. *p.* 499.

If we look upon the Lives, Actions and Manners of the *Prieſts* and *Prelates* of this Age, and ſee their *Pride*, Impudency, Profaneneſs, Uncleanneſs, one would think that *Hell* were broke looſe, and that the *Devils* in *Surplices*, in *Hoods*, and *Copes*, and *Rochets*, and in *Fourſquare Cowturds*, upon their *Heads* were coming among us, and had *beſhit* us all; Pho! how they *Stink*! -----The *Prieſts* are *Secundum Ordinem Diaboli*, a Generation of *Vipers*, proud, Ungrateful *Illiterate Aſſes*. *p.* 502. 3.

The *Biſhops* are Men ſwallowed up with *Wine* and *Strong Drink*, whoſe Tables are full of *Vomit* and *Filthineſs*, *Whoremongers* and *Adulterers*, who as *Fed Horſes*, neigh after their *Neighbours Wives*; *Buggerers*, who change the *Natural* Uſe into that which is *againſt Nature*, Sons of *Belial*, *Prieſts* of *Bacchus* and *Priapus*. *White*'s *firſt Century*, *the Preface*.

The Plaſtering or Palliating thoſe *rotten Members* the *Biſhops*, will be a greater Diſhonour to the Nation

Nation and *Church*, than their *cutting off*; and the *Perſonal* Acts of thoſe *Sons of Belial*, being connived at, become *National* Sins. *Smectym. Red. p.* 58.

This *Prelacy* in the *Article*, this many headed *Monſter* of *Archbiſhops*, *Biſhops*, *Chancellors*, *Commiſſaries*, *Deans*, *Deans* and *Chapters*, *Arch-Deacons* and all other *Eccleſiaſtical* Officers depending on that *Hierarchy*; this is the *Beaſt* wherewith we fight in the *Covenaut*. Thy Mother *Papacy* ſhall be made *Childleſs* among *Harlots*, your *Dioceſſes Biſhopleſs*, and your *Sees Lordleſs*, and your *Places* ſhall know you *no more*. *Caſe ubi ſupra. p.* 50, 51.

Prelacy that *Whelp*, hath Learned this Policy of its Mother *Papacy*, that *Lioneſs*. *Ibid. p.* 64.

None ever defended this *Hierarchy* of *Biſhops*, but *Papiſts*, and ſuch as were infected with *Popiſh Errors*; all the *Newgates* and *Oldgates*, yea and all the *Tyburns* in *England* are two little for ſuch raſh and Preſumptuous heads that will not give God leave to Rule, but will take the *Scepter* out of his Hands. The *Laws* maintaining the *Archbiſhops* are no more to be accounted of than the *Laws* maintaining the *Stews*. *Dang. Poſ. b.* 2. *c.* 6, 8.

The *Engliſh Prelacy* is the Government which gratifieth the *Devil* and Wicked Men, it is the Product of Proud Ambition and *Arrogancy*, and *Biſhops* are *Thorns* and *Thiſtles*, and the Military Inſtruments of the *Devil*. *Baxter's five Diſput. p.* 36, 45. *and Concord. p.* 122.

The *Biſhops* muſt be utterly extirpated no leſs than the *Romans* rooted out the very Name of *Tarquins*, for the Tyranny they had Exerciſed. A Wind to *Fan* or *Cleanſe* will not ſerve their turn, but it muſt be a *full mighty wind* to *root up*,

and carry away the very *Foundation of their Being*. *Sion's Plea.*

To call *Wicked*, *Perjur'd*, *profane Dukes*, or *Bloody minded Popish Archbishops*, your *Grace* what is it less than *Blasphemy*, it were fitter to call them *your Vice* than your *Grace*. *Men. Tekel. p.* 60.

Blessed be God that you have now put into the *Scales* of *Justice*, the *Archest* Prelate of the Land. *Bond to the Com.* 1644. *p.* 49.

Happy shall he be that taketh this *Cursed* Malignant and *Prelatical* Brood, and dasheth him against the *Stones*. *Ravill. Red. p.* 27.

He who startles and staggereth, delayeth and refuseth to bear and use *Arms* against the *Prelates*, with all the *fry of Antichristian Factors and Panders*, is no other than a *Rebel* and a *Traytor* against God. *Boden to the Commit.* 1644. *p.* 16.

The *Archbishop of Canterbury* is a *Curst Cow*, or rather a *Raging fat Bull of Bashan*, whose heart was more hard and *Adamantine*, than a *nether Millstone*, and most extremely *Cauteriz'd*, yea, Stigmatiz'd with the *hottest Iron* of most desperate *Impenitency*. *A Looking Glass for Malig. Cont. of Friend. Debate. p.* 40.

We will keep a Day of *Thanksgiving* in remembrance of our Deliverance from the *Bishops*, as the *Jews* did after *Haman* and his Sons were *Hang'd*, which will be a *Greater Blessing* than the Deliverance from the *Gunpowder Treason*. *Ibid.*

Remarks.

YOU have here the Spirit of the *Godly Party*, and the false *True Protestants*, set forth in their own Words, and in such terms too, as *Paganism* it self would blush

bluſh at; there never was any Deſign manag'd with ſo little regard to the Rules of *Government*, or the Meaſures of *Charity*, *Truth*, *Good Manners*, or in one Word, of *Human Society*; never any *Order of Men*, certainly, never any *Conſtitution* treated at that *Scurrilous*, *Barbarous*, *Scandalous* and *Malicious* Rate; and yet all this while theſe *Sanguinary* and Violent *Incendiaries* are *Juggled* and Impoſed upon the Multitude, as the only Men to *reform our Manners*, and advance the *Purity* of the Goſpel. Let but the Reader now compare this *Ribaldry* with the Language of the *Holy Ghoſt*; this Reviling of Dignities, with the Practice and Precepts of *Chriſt* and his *Apoſtles*, this *Uncharitable* Cenſoriouſneſs with that Caution of our *Saviour*, *Judge not that ye be not Judged*; this Cruelty of *Rigour* and *Perſecution*, with the Dictate of *Chriſtian Forbearance*; the Ways and Conſciences of our *New Goſpel Profeſſors*, with thoſe of *Former* Times, and he will eaſily reſolve himſelf, whether theſe Methods and Motions be from *Heaven* or *Hell*, and how far even in the point of *Ordinary Prudence*, as well as of *Chriſtian Piety*, we may ſafely deliver our ſelves up to the Conduct of theſe *Guides*, whoſe *Example* as well as *Doctrine* was directly Counter to that which has been tranſmitted unto us, by the Precepts of our Religion:

It will not need any *Artifice* or *Flouriſh* to render theſe Impious Extravagances *Odious* to any Man that ſhall duly conſider them, for they carry their *Shame* and their *Condemnation* in their *Foreheads*.

CHAP. IV.

The Behaviour of the Modern Presbyterians *towards* Archbiſhops *and* Biſhops.

DR. *Tillotſon* was a Good Man before he was made *Biſhop*, but now the *Biſhop* had ſpoil'd the *Man*. *Weſley's Defence*. p. 17.

Your Church will require me to believe other *Abſurdities* as well as theſe, as that *Biſhops* have a *Divine Right* to that Power which they Exerciſe over us, and I ſee plainly that *Biſhops* are an Order of Men of their *own* not of *Chriſt's* making. I can find no Footſteps of any *Juriſdiction* given to the *Twelve* over the *Seventy*, or indeed, over *any body elſe*. *An Account of the Growth of Deiſm*. p. 25.

Its dubious whether the *Ordainers* have Power to confer the Spirit as the Apoſtles had, but if they have, it's paſt doubt that many of the *Ordained* don't *carry* it away with them. *Plain Dealing*. p. 18.

The *Biſhops* however rugged they have ſhewn themſelves to the *Diſſenters*, yet they can be as tame and pliable as may be to a *Court*; when they have any *Ends* to ſerve by it. *Pierce's Vind. of the Diſſ.* p. 227.

Arch-

Archbiſhop *Sheldon* and Biſhop *Ward* were eager ſticklers for the *Act of Uniformity*, with all its notorious *Cruelty* and *Wickedneſs*. 229.

Let any one conſider the Character of our *Father Francis*, and find out in the Church of *Rome* any *Cardinal*, *Jeſuit* or *Prieſt*, that equals him in Ambition, Cruelty, and all Manner of Wickedneſs: There are innumerable *Heroes* of this kind, that are not to be match'd in any other *Church* whatſoever. *Zeal of the Tories. p* 11.

Several B-------s without any Scruple drink the *Pretenders Health. Queſtions of preſent Importance. p.* 8.

Father Francis the Ringleader of our *Proteſtant Jeſuits*, and whom you properly ſtile the *Convocation Boutefeau*, has no leſs aſpiring Notions, nor had he leſs Dangerous Views, till blaſted by the *Hanover Family*'s taking Place, than old *Laud* himſelf or any other *rampant High Prieſt* ever entertain'd. *State Anat. Pa.* 1. *p.* 25.

The *Archbiſhop* of *A------gh*, much better acquainted with the *Mothers* than the *Fathers*. *Ibid. p.* 52.

Archbiſhop *Laud*, beſides his taking and tendring *Oaths* with an *&c.* which ſome weak *fanatical Miniſters* would not ſwallow, and were therefore, like ſilly Fellows unworthy of their *Cloth* and *Order*, undone becauſe they would not be *forſworn*; I ſay, beſides this Eſſay of his *Perjury* for the good of himſelf and the *Church*, he and the King obliged the *Clergy* of *Scotland* to ſwear to a *Canonical* Conformity to a *Liturgy*, a Year before it was made. *Alberoni's Apol. p.* 9.

There is an antient Treatiſe named *Scripture*, which, if we give any Credit to it, would be apt to ſtagger this our Faith in the *Clergy*. It was of great Repute at the *Reformation*, by a few Doctors,

ctors, who, knowing their own Power, basely sacrificed the Interest of the *Surplice* to that of *Christianity*. But their *Successors*, wiser than these old Fellows, and better *Church-men*, finding that the said Book was *Pragmatical*, and would be opposing the *Policy* and Proceedings of their *Society*, translated all the Reverence, which was formerly paid to that Venerable *Old Book*, to a Book of *Canons*, composed on Purpose, as a *Rival* to bring the *other* under Disgrace; insomuch that it is now, for the most Part, condemned to the mean Office of *teaching Children to read*. *Alberoni's Apol. p.* 13.

Not so the *Artful and Eloquent Father Francis*, who holds forth a *Lye*, and weeps over a *Lye*, with a Praise-worthy Dexterity and Cunning. He dresses up the *Pretty Puppit* so amiably, all at the Cost and Charges of his own *Fancy*, and laments over it so movingly, that there is not a *dry Eye*, nor a *dry Handkerchief* in the whole Congregation. The Tears and Rage of his *Hearers* are equally in his Power, the whole *Order* would no doubt envy him, were he not, tho' *greatly lewd*, an Excellent *Churchman*. *Ibid. p.* 29.

Let us remember Archbishop *Laud*, who having got the Regal Power out of a *Weak Prince's* Hands into his own, set his Face against *Truth*, *Property*, *Conscience*, and *Liberty*, and trampled them all under Foot for several Years together. A Spirit of *Cruelty* and *Dominion* govern'd this Man, and he govern'd King and People. His Heart was so *impiously* bent upon Destroying *Conscience* and the *Constitution*, and exalting the *Priesthood*, that when any Man was oppressed in a Paltry Tyrannical *Bishop's Court*, the Judges in *Westminster-Hall* durst not obey their Oaths and the Law by relieving him, but were forced to be *forsworn*, to avoid the Anger

of

of his *Grace*. This *Upſtart Plebeian* Prieſt hoped to ſee the Time, when ne'er a *Jack Gentleman* in *England* would dare to ſtand before a *Parſon* with his *Hat on*. A fine Scene truly, to ſee a Gentleman of *Fortune* and *Breeding*, ſtand ſtooping and *Bare-headed* to a ſmall *ill-nurtur'd Vicar*, who had perhaps formerly *clean'd his Shooes*, and lived upon the *Crumbs* that came from his *Table*. *The Character of an Independent Whig*, p. 6.

I muſt confeſs, a *Dioceſe* and a Seat in the Houſe of *Lords* are unanſwerable Reaſons for the *Divine Right of Epiſcopacy*; there is no way of confuting them; you may as well argue with a *Guinea Merchant* againſt the Selling of *Slaves*. Beſides, a *Lordly Creature* who never preaches, (*Miracles* having long ago ceaſed,) and keeps a great *Table* and *Equipage*, and enjoys all the Great and Good Things of this Life, carries in all theſe *Marks* ſuch an Evidence of his being St. *Paul*'s Right Heir, in a *Lineal Deſcent*, that I wonder any Body dare doubt it. The Teacher who *walks on Foot* has as good a Title to diſpute about Religion, and maintain his own, as the *Right Reverend Doctor*, who ſupports his *Orthodoxy* with a *Coach and Six*, and ſhould be as much encouraged by the Civil Magiſtrate. Is a Man a better Neighbour or Subject for *Nodding* to a *Table* at the upper End of a *Chancel*, or for pronouncing his *Faith* towards the *Eaſt?* Our Church-men may find good Cauſe to enjoin theſe neceſſary Things which the *Scripture* had forgot, and enjoy great *Benefit* and *Obedience* from the Practiſe of them. *Ibid.* p. 9.

They were neither the *Biſhops* nor their *Creatures* that reſtored *King Charles* II. but a Set of *true Blue Presbyterians*, who were rewarded for it with *Goals*, *Fines* and *ſilent Sabbaths*. *Ibid.* p. 10.

If

If *Archbishop Laud*, when many Peaceable and Industrious *Protestant Dissenters* fled from his Fury to the *wild Beasts* and *Rattle-Snakes* of *America*, could have sent all the rest after them, he might have successfully *Popified* us into that abject Slavery and *Uniformity* which his good *Catholick Christianity* had projected for us. *Letter to the Archbishop of* Can. *p.* 23.

REMARKS.

IT is an Observation made long ago, that *Aerius*, the Great *Architect* of *Presbytery*, broke off from the *Church* and turn'd *Heretick*, upon the *Miss* of a *Bishoprick*, and I am afraid most of the *Presbyterian Leaders* are sick of the *same Disease*; for their Design is not so much to convert *Bishops* into *Presbyters*, as to make every *Presbyter* a *Bishop*. Our Modern *Sectarists* are the exact Transcripts of the two *Sicilian Gluttons*, who blew their *Noses* into the Dish that they may devour the Meat alone; the Revenues of the *Bishops* are dangerous, and Supporters of *Pride* and *Laziness*; *Miters* are but troublesome, and the Government of a whole *Diocese* sits heavy upon the Shoulders of a *single Person*; they'll ease him of the *Care* and *Weight*; and, for the Honour of Religion, and the Interest of the Nation, divide the *Glorious Load* among themselves.

But

But why all this Outcry againſt *Biſhops*? Has *Epiſcopacy* been found an Enemy to the *Peace of Government*? How many *Biſhops* have been concern'd in the *Murdering of Kings*? How many *Acts of Oblivion* have been made for them? Where were they ſeen encouraging *Rebels* againſt their *Prince* with the Hopes of *Salvation*? What Reign have they diſturb'd here with their *Seditions*, or whoſe Government were they *Enemies* to, unleſs it were that of a *Rebellious Piece of a Parliament and Oliver Cromwell*?

There never was a *Heretick* in the Church, who did not lay himſelf out in aſperſing the *Rights* of *Epiſcopacy*, and as ſoon as he became an *Apoſtate* in Religion, declared War againſt *Biſhops*, who are the Guardians of it. It was the taking away of *Epiſcopacy* in the *Great Rebellion*, that opened ſuch a Door to *Errors*, and there were more *Hereſies* ſtarted in the Space of *four Years* after *Biſhops* had been laid aſide, than were known in the *Univerſal Church* from the Foundation of it to that Time; and thoſe that fall into *Hereſie* do it commonly by Degrees; they begin in *Schiſm*, and end in *Enthuſiaſm* and *Madneſs*; firſt they are *Presbyterians*, and then if that *Diſpenſation* be not *Spiritual enough*, they improve into *Independents*, and from thence to *Fifth Monarchy* or *Quakeriſm*. All the extra-

extravagant *Heresies* among us, are but the Spawn of the *first Schism*, and the Consequences of those Principles of *Separation* that draw them from the *Communion of the Bishop*.

In short, Whoever rails against the *Order of Bishops*, upon a Prospect of *faring better* under the Government of a *Presbytery*, would do well to consider, that in the Instant he fetches a *Bishop* down to a *Presbyter* does every *Presbyter* become a *Bishop*; so that for *Twenty Five* he pulls down, he sets up *Ten Thousand*.

Chap. V.

Reflections of the Old Presbyterians *upon the* Clergy *of the* Church *of* England.

THE King's *Clergy* were croaking *Frogs* that came out of the Mouth of the *Dragon*, out of the Mouth of the *Beast* and the *False Prophet*, The Spirits of *Devils*, which go forth unto the *Kings of the Earth* to gather them to *Battle*. The *Frogs Heads* are like their *Caps*, *Quadrata ranarum capita*. Here is Work for the *Parliament*, that the King may have no more *Croakers* in his *Chambers*. *Wilson's Serm. to the Parl. Sept.* 28. 1642.

The *Cathedrals* are a *Nest* and *Cage* of all *Unclean Birds*, a Harbour of *dumb Dogs*, a Crew of *Ale-Swilling Singing Men*, offering daily near the

Holy

Holy Table the blind *Whelps* of an ignorant Devotion.-----The *Prelatical Hog-ſty. Bridges.*

Idol, idle Shepherds, *dumb Dogs* that cannot bark unleſs it were at the *Flock of Chriſt*, and ſo they learned of their Maſters both to *Bark* and *Bite* too. Greedy Dogs that could never have enough, that did tear out the *Loyns* and *Bowels* of their own People for Gain. Swearing, Drunken, *Unclean Prieſts*, that taught nothing but *Rebellion* in *Iſrael*, and cauſed People to abhor the Sacrifice of the Lord. *Arminian*, *Popiſh*, *Idolatrous*, *Vile Wretches*, ſuch as had *Job* been alive he would not have ſet *with the Dogs of his Flock.* A Generation of Men they were, that had never a Vote for *Jeſus Chriſt.* Look into their Families and they were for the moſt part the *Vileſt in the Dioceſe*, a Neſt of *Unclean Birds.* In their *Courts* and *Conſiſtories* you would have thought you had been in *Caiaphas*'s-*Hall*, where no Trade was driven but the *crucifying Chriſt* in his Members. *Caſe*'s *Sermon at Milk-ſtreet*, *Sept.* 30. 1643. *p.* 45,46, 47.

All the Miniſters of *Wales* are drunken, *debaucht*, *ignorant* and *illiterate*, not fit to be truſted to keep a *Kennel of Hounds*, or a *Dozen of Sheep. Hugh Peter*'s *Life*, *p.* 86.

How the Preſence of the Preaching of *Chriſt* did ſcorch and blaſt thoſe *Catherdral Prieſts*, that unhallowed Generation of *Scribes* and *Phariſees*, and perfected their *Rebellion* into that unpardonable *Sin againſt the Holy Ghoſt. Caſe on Ezra* 10. 2, 3. *p.* 33.

A ſtinking Heap of *Atheiſtical Roman Rubbiſh*, a rotten Rabble of *ſlanderous Prieſts*, and ſpurious *Baſtard Sons* of *Belial*, who by their affected Ignorance and *Lazineſs*, by their moſt abominable evil *Lives* and *Converſations*, had made the Lord's Ordinances to be even *abhorr'd* by the People. *Vicar*'s *Jehovah Jireh*, *p.* 88.

The

The *Hierarchy* is become a fretting *Gangrene*, and spreading *Leprosy*, and insupportable *Tyranny*: Up with it, Up with it *to the Bottom, Root and Branch, Hip and Thigh*; destroy these *Amalekites*, and let their Place be no more found. *Coleman to the Par.* 1643. *p.* 39.

The *Episcopal Clergy* are as Zealous for *Crosses* and *Surplices*, *Processions* and *Perambulations*, Reading a Gospel at a *Cross-way*, Bowing at the Name of the Word *Jesus*, Receiving of the *Sacrament* when they have no Right to it, and that upon their *Knees*, as if *Eternal Life* consisted in them. *Baxter*'s *Saints Rest*, *Part* 3. *p.* 91.

The Persons performing the *publick Worship* in the Church of *England*, are no Officers appointed by *Christ*, but an *Antichristian Ministry*, such as design'd the Ruin of Godliness, and *Idolaters*. *Vind. Cult. Evangel. p.* 42.

They are *Butchers* and *Horse-Leeches*: These *Dragons* Tyranny and Blood-thirsty Proceedings are inexcusable. *Martin*'s *Protest*.

Smite neither at Small nor Great, but at these *Troublers of Israel*, smite that *Hazael* in the *Fifth Rib*, yea if Father or Mother stand in the Way, away with them, down with the Colours of the *Dragon*, advance the *Standard of Christ*. *Sion's Plea*, *p.* 240.

If the God of Heaven, the God of *Truth*, have writ your Names aright with the Beams of the *Noon-Day Sun*, in the Eyes of all the Nations of the World, you are the *Saviours* of the *Oppressed*, and the Breakers of those *Clergical Yokes*. *The Beacons quench'd* 1652.

REMARKS.

AND who were these *Blind Guides*, these *Scandalous* and Barbarous *Tyrants*, but the *Canonical Clergy*, that were forced away from their *Livings*, and their *Families*, by a Popular Rage and Violence, under the Countenance of those *Diabolical Slanders?* Neither was the Loss of their Lawful Possessions, and the Ordinary Comforts of Life sufficient to Expiate for their *Piety*, *Integrity* and *Virtue*, without their Adversaries doing as much as in them lay to *starve* them too; they were *Muzzled* up in *Dungeons*, debarr'd the common Benefits of *Humane Nature*, not suffer'd to Officiate as *Private Chaplains*; no, nor so much as to *teach a petty School*, nor enter into any honest Employment, which the Ingenious Malice of their Enemies foresaw, might give the Persecuted Wretches *Bread*: This was the time of the *Presbyterian Inquisition*; this was the *Liberty of Conscience* of those Days! And is it not a reasonable Proposition now for those Men that gave no *Quarter* to the *Church* upon that Revolution to Mutiny for the same *Liberty* again of destroying it, and for the whole *Schism*, that from time to time by common Agreement excluded the *Prelacy* to

expect that the *Eccleſiaſtical Government* ſhould be now torn in Pieces in their *Favour?*

CHAP. VI.

Reflections of the Modern Presbyterians *upon the* Clergy *of the* Church *of* England.

I cannot but tell him, ſhould I Publiſh the Matters of Fact which I am Maſter of, with reſpect to the *High Flying Gentlemen of the Clergy*, ſhould I give a faithful Account of the moſt *Infamous*, and *Scandalous* Behaviour, the notorious *Lives*, the Beaſtly *Exceſſes*, and the furious Treatment of their Brethren the *Diſſenters*, which on a ſmall ſearch, I have been acquainted with, the *Inferior Clergy* would appear the moſt Wretched Provoking *Abominable Crew*, that ever God ſuffer'd to live *unpuniſh'd*, ſince he deſtroyed *Sodom* and *Gomorrha* by *Fire* from Heaven. *Review. v.* 3. *N.* 27.

Leſt it become a new Proverbial Jeſt
To be as Wicked *as an* Engliſh Prieſt. *Ib. v.* 2. *N.* 27.

If Words could be made *Treaſon*, one *Third* at leaſt of the *Inferior Clergy* in *England* would be Hang'd. *Ibid. v.* 2. *N.* 105.

Drunkenneſs, Oaths, and *Abominable Lewdneſs*, Ignorance, Negligence and Scandalous *Inſufficiency*, abhorr'd *Error*, *Deiſm*, and *Socinianiſm* have over-run the *Clergy*. *Ibid. N.* 93.

Theſe

These *Priests of Baal* are many, and this may be said of ninety and nine in a *hundred* of them, and I am apt to think every one will find true in his own Acquaintance; that their Doctrine is not more pernicious to the Peace and Welfare of the Kingdom, than their *Lives* are a Scandal and *Disgrace* to their *Sacred Function*, and there is scarce one who has not been oftner *drunk* in a *Private House* than sober in a *Pulpit*. *The Zeal of the Tories. p.* 8.

There are some *Churchmen* that have Consciences like *Ostriches Stomachs*, that will digest *Iron*, for no Oath or *Test* is too hard for their *Case-harden'd* Consciences, which can easily dispense with all to serve a *Turn*. *Reasons for an Union. p.* 8.

It is but just, that the *Parsons* should be the common Subject of *Banter*, whilst their Practice and *Tongues* so much differ; they call it our *Holy Religion*, our *Holy Mother* the Church, and yet constantly *prostitute* them. *Christianity no Creature of State. p.* 19.

Among the *Inferior Clergy* Men are found, whose Principles and Practices are a Scandal to the *Church*, and whose Reformation 'tis fear'd must now be the Work, not of *Private*, but of *Publick Justice*. The *Parsons* are not only become the Subject of *Satyr*, and just *Sarcasm* among the Men of *Wit*, but even the *Tale* and *Jest* of the *Common People*. The *Church of England* can never be restor'd to her *Original Lustre*, till the *Unexampled* Wickedness of a Set of Men who are disguis'd among, and wear the *Habit* of our *Clergy*, are purg'd out. There are a sort of Men among the *Clergy*, who ought, and I *hope* will be *purg'd out of the Church*, I say, I *trust* they will also, because their Iniquities seem to be come to the *full Height*, and to call aloud for that *Vengeance*, as well from the *Civil Authority*, as from

Heaven. They seem now to have fill'd up the Measure, and to have awaken'd *Justice* against them, which with its *leaden Wings*, has been too slow in resenting the insults it has received, and has forborn them *so long*, till they begin to perswade themselves into a *ridiculous* Notion of their being formidable to the *Government*, and that they *dare not*; because, they do not *Strike*. How long shall *Justice* be withheld by the *Royal Clemency* to its own *Hurt*? How long shall the King spare thus the *Vipers* that would sting him? They cannot but wish to see that *horrid Race of Men* we are speaking of *Expung'd*, their *Wolves skins* exposed, their *Shepherds Cloathing* pull'd over their *Ears*, now that time seems to be come; *Judgment* is now going to begin at the *House of God.* Oaths are trifles with them, they are not to ty'd to by the common Obligations which bind *Christian Subjects*, nay, the Bond that would secure the *Allegiance* of a *Mahometan*, will not bind *them. Reasons for visiting the Universities. p.* 7, 12, 14, 42.

Rare Priests, who pretend to be of the *purest* Church in the World, that can transform Men into *Devils Incarnate. Reasons for Union. p.* 36.

Are such Men fit to wear the *Livery* of a *Reformed Church*, or indeed of any *Christian Church*? Even a *Pagan* who has any common *Honesty*, might be tempted to say, *Are these thy Priests O Jesus? Vind. of plain Dealing. p.* 3.

The Behaviour of the *Clergy* is so vile, 'twould be Indiscretion *with a Witness*, should we load them with any Reflections which they have *not deserv'd. Pierce*'s *Vind. of Diss. Min. p.* 14.

While so many of our *Clergy* make no Conscience to *Drink*, *and Whore*, *and Swear*, *and Game*, *and Droll on the Bible*, *and Profane the Sunday*, and neglect the most important Duties of their *Pastoral Charge*;

Charge; it is no wonder, if the *Laity* think themſelves Authoriz'd to take the ſame Liberty. *Church Anat. p.* 44.

Our Nation abounds with *Diſſolute Clergymen*, the ſhame of their Country, and the *Holy Function*. *Pierce*'s *Vind. of the Diſſ. p.* 275. *Pa.* 2.

If a timely ſtop be not put to the Growth of this *Accurſed Hereſy*, no *Clergymen* ſhall hereafter, dare be *vicious*, ignorant and Lew'd, but he ſhall immediately looſe the reſpect due to his *Order*, and what a deplorable Eſtate *Chriſtianity* muſt then be in, we can only conſider with *Horror* and *Conſternation*. *Alberoni*'s *Letter. p.* 7.

Fire the *Clergy*, if they want it, with the Renown'd Examples of *Anſelm*, *Becket* and *Laud*, and tho' Books and Reading be their *Averſion*, yet ground them in the great Actions of theſe *Prelates*. The *Clergy* ſhould conſider that they are to ſtruggle and contend with the *Laity*, that know the *Scriptures*, which they *do not*. *Ibid. p.* 10.

'Tis a *common ſaying*, that *God ſends Meat, but the Devil ſends Cooks*; ſo I think I may ſay of the *Dean*, that *God* gave him an underſtanding, but the *Devil* gave him a Will. It's well if you don't often think, I mean to call you an *Engliſh Devil*, and that, when I name the *Devil*, and the *Dean* in the ſame Line, my meaning is, to make *Co-Devils* of them. *Dalrymple*'s *Let. p.* 42, 43.

Underſtand the *Dean*'s Words in their own Meaning, and you'll ſay, the *Dean of Chicheſter talks* not like the *Dean*, but like the *Devil of Chicheſter*. *Ibid. p.* 46.

The Practices and Pretences of the *Clergy* are too flagrant to be denied. Every day yields freſh Inſtances of the Ambitious and *Trayterous* Deſigns of *Degenerate Clergymen*, Whoſe Lives make *Atheiſts*,

ists, and whose Doctrine *Slaves*. *Toland*'s *Nazarenus Preface. p.* 15.

The *Priestridden* Laity, imitate more or less the Practices of their *Clergical Guides*, till at last a Man becomes an *Infidel*, for differing from another about the *meanest trifle in Nature*. *Ibid. p.* 21.

See how these *Parsons* run away with Preferments from the *Laity*. This very *Post* (the *Pillory*) is I am told confer'd for the present, upon a *Genuine* Son of the *Church*, who has *Conscientiously* deserv'd it. *Alberoni*'s *Apology. p.* 6.

Do we not all know that *Oaths* and *Obligations*, when they are so *Sawcy* as to fetter the *Catholick* Pleasure or Profit of the *Clergy*, are ever broken through by the whole Body with great *Fortitude* and *Unanimity?* Nor is there any Malignity in this convenient piece of Wickedness, for the most *Damnable Sin* ceases to be so, as soon as the *Priest* has *unchristen'd* it. As to the *Clergy*, who are the avow'd *Porters* of Heaven, I cannot conceive they should at any time be in an *Unsanctified* State, let them do what they will. *Ibid. p.* 7.

When a *Levite* has been maliciously tossed off a *Beam*, and expir'd for want of *footing*, or died a *Natural Death of Debauchery*, or in any other manner *worthy of himself*, it has never been known that the said *Carcass* forgave *Sins*, or executed any other *Branch* of the *Ecclesiastical Office*. *Ibid. p.* 8.

I will vouch for the *Priests*, that they always scorn'd to be barr'd by the *Trifling* Regards of *Conscience*, and *Swearing*, from the more *Catholick* pursuits of their *Pleasure* and *Power*. There are those of the *Clergy*, who have *foresworn* to be *true* and *faithful* to his present *Majesty*, over and over, and yet do not so much as pretend they *mean* any such Matter. *Ibid. p.* 10.

No,

No, no, if you would be *absolved* and *saved*, believe in the *Priest*, and live in the fear of the *Cassock*; what can be more handy than our having a *Forgiver*, and a *Saviour* in every *Parish*, besides *Deputy pardoners*, and *Journeymen Saviours*. *Ibid.* p. 13.

How agreeable the *Policy* of the *Arch Fiend* is to the other *Gentlemen in Black*, I need not explain: Without doubt the Wisdom and Good Parts, even of the *Devil* are *imitable*. *Ibid.* p. 15.

Let them Sin as they *preach* and *scorn* to tell us why, or wherefore. *Ibid.* p. 18.

The meanest Reader of them is a *Kinsman* to the Apostles and our Saviour's *Lieutenant* and *Doorkeeper of Heaven and Hell*, and the Creator of *Christians*, and the Forgiver of *Sins*, and a *Trumpeter*, and a *Watchman*, and a *Journeyman*, and-----(I am out of Breath) an *Ambassador*. But as Great Men as they are, it is hard methinks, that an honest *Layman*, when he dies cannot step *up Stairs* without a *Ticket* from an *Ambassador*, who is perhaps a Bed, or out of Humour, or *taking his Bottle, or Girl, or the like*. *Ibid.* p. 19.

When the *Ambassadors* are let loose, they act as if they were in Truth, the *Scourges of God by Divine Right*. *Ibid.* p. 23.

This *Consecrating* of *Garments*, and deriving Veneration from a *Suit of Clothes*, is Barefac'd *Priestcraft*. It is teaching the Practice of Idolatry to a *Gown* and *Cassock*; if a little Senseless *Pedant*, who is a living Contradiction to *Virtue* and *Breeding*, can but whip into *Orders*, and cover himself with *Crape*, the first thing he does is to overlook and affront all Mankind, and then demand their *Reverence*; his *Surplice* is his *Citadel*, and he claims the Impunity of an *Ambassador* for being *Graceless and Sawcy*. *Character of an Independent Whig*. p. 5.

Let us look back into former Ages, and round *Europe* at this Day, and see whether *Abject Slavery* in the People, is not, and always has been the certain Consequence of *Power* in the *Priests*. It cannot be denied.----Those *Ecclesiasticks*, who claim by *Divine Right* any other Power than that of *Exhortation*, talk Nonsense, and belie the *New Testament*; to the Law and the *People* who made that Law, *they owe their Bread. Ibid. p.* 7.

As they Practice, so they Teach, and the spreading of their own *Guilt*, and the making others *as bad as themselves* (if *Laymen* can be so) is made the Duty of their *Functions*, and the Business of their *Lives*. Can *Antichrist* do worse? And are these Men, who walk in the Paths of *Atheism* and *Perdition*, fit to lead others to *Holiness* and *Eternal Life? Ibid. p.* 11.

A *High Churchman* may be denominated from divers Marks and Exclamations. He must be devout *in Damning of Dissenters*, he must swear *Bloodily for the Church*, and its great Modern Apostles, the *Duke of Ormond*, with some other Pious *forsworn Gentlemen*, who are well affected to *Popery and the Convocation*; he must *Rebel for Passive Obedience*, he must uphold *Divine Right* by *Diabolical* means. But there is one sign more of a true *Churchman*, which is more lasting and universal, than all the rest, and that is a firm and senseless Perswasion, that *the Church is in Danger*. If a Man believes this, it is enough, his Reputation is up, and tho' his Life shew more of the *Damon* than the *Christian*, he shall be deem'd an Excellent *Churchman*. This is so true, that if an honest *Atheistical Churchman* will but Curse and Swear against a *Toleration* of *Dissenters*, he shall be sure to find a *Toleration* himself for the blackest *Villanies*, and be recorded with

Reputation

Reputation into the bargain, and if possible with *Power*. *Letter to the Archbishop of Cant. p.* 9.

Are there not *Clergymen* who pray for his *Majesty* in the *Desk*, and *Damn* both him and his Title in the *Pulpit*, who pledge their Souls for their *Allegiance* to him, and yet think him an *Usurper*, and do their *Hellish* Endeavours to dethrone him? And are not such *Atheists* zealots for the *Church*, and loud in the cry of her *Danger*? Are not such Men manifest Foes to *Christianity*, and all social Virtues, who by their *Blasphemous* Practices, and their *Unhappy Power* over the stupid Vulgar, do what in them lies to break the Bonds of *Human Faith* and Society, and to banish *Truth*, *Good Nature* and *Humanity* from the face of the Earth? Is not this a Shocking Scene, and are not these *Diabolical Teachers*? And yet they are all *Orthodox to the Back*, and far from pulling down the *Church* with their own Hands, tho' they are Enemies *to God and Man*? *Ibid. p.* 13.

Their other *Morals* are of a piece with their dreadful and repeated *Perjuries*. To come *Drunk to the Sacrament*, *to Debauch and play at Cards on Sundays*, to be perpetually wrangling with their *Neighbours*, to be ever sowing Sedition and *Falsehood*, and fomenting Strife; to be perpetually flinging *Hell-fire* at all who will not be *forsworn* like themselves, to be *Idle*, *Riotous*, *Drunken*, are all so many Current Symptoms of a *Conscience* prostituted or dead. *Ibid. p.* 14.

One Parson is *Drunken* and *Quarrelsome*, but then he *bows to the Altar* and thinks King *William* is damn'd. Another *cheats* every Body, and *pays* no Body, but he drinks *to the Royal Orphan*, and cannot abide *King George*. A third neither *Preaches* nor *Prays*, but he does a more Meritorious thing, he constantly and fervently *Curses the Germans and the Presbyterians*.

rians. A fourth has a hot Constitution, and lies with *every Women he meets*, but he has *chaste Principles*, and swears by his Maker, *that Bishops are by Divine Right.*------A sixth is an evidence upon a *Tryal*, and forswears himself, but the Cause was for *Tythes*, and he did it out of Love for the *Church*. A seventh is a *Scoffer*, who has laugh'd Religion out of the World, but he hated my *Lord Wharton* like a *Toad*, and got *Drunk* frequently with *Lord Harry*, for the Prosperity of the *Church*. *Ibid.* p. 15, 16.

How, thought I, have we got *Bungey* here? It savours filthily of the *Sermon at St. Paul's*, and breaths the very same Truth and Good Sense. Within these five Years, we have had on *Rebelling Priest hang'd*, and another Seditious *Priest* set in the *Pillory*. Once more Heaven preserve *poor Bungey*. *Ibid.* p. 29.

Here now is the true Image of a *Priestly Spirit*, destitute of all *Humanity* and the *Fear of God*, and fraught with *Fire and Brimstone*, which he scatters so freely among the Sons of Men. 'Tis (I had almost said) well, that the more *Merciful Devils* have the *Custody* of these *Flaming Materials*. *Ibid.* p. 34.

Remarks.

IT is become, it seems, one of the *genteel* Accomplishments of the present Age, to talk of the *Church Clergy*, as if there were nothing but *Ignorance* and *Debauchery* among them, as if a Man were instantly forsaken of God and Goodness the Moment he enters into *Holy Orders*, and begins

begins to be a *Villain* as ſoon as the *Church* takes him into her Service. The moſt celebrated *Pamphlets* of late ſwell and overflow again with moſt ſcandalous Invectives againſt the *Conforming Clergy*; and if theſe *Prieſthounds* can but get Scent of any thing that ſmells of a *Parſon*, away they run with *full Cry and open Mouth*, and were their *Fangs* as good as their *Throat*, the *whole Order* would in a very little Time be *torn* and *worry'd* in Pieces.

But this the *Clergy* can forgive, provided their *Enemies* would forbear to charge them with Views of *Popery*, or a Reconciliation with the *Church of Rome*; eſpecially when our *Memories* will ſtill ſerve us to recollect, that their *Sagacity* was able to penetrate into the moſt intricate Deſigns of *Popiſh Treachery*, and their *Integrity* ſtood firm againſt the bold Incroachments of *Papal Uſurpation.* They are too honeſt to be *brib'd* out of their *Religion* by the Proſpect of *Intereſt*, and too *Wiſe* to be cheated out of it by the Deluſions of *Sophiſtry.* The Clergy were Perſons of this Character, who, when in a late Reign, *Popery*, like an Inundation was breaking in upon us, bravely ſtood in the *Gap*, and reſiſted the *Torrent*; and Perſons of this Character will always go on ſteadily to oppoſe *Popery*, though they ſhould be traduc'd as *Favourers of it*, by thoſe very *Presbyterians*, who, in the Day

of

of *Diſtreſs*, were buſy in breaking down thoſe *Fences* by which alone it was to be *kept out*.

The Church of *Rome*, in the late Times of Diſtraction, it is certain, gain'd more *Engliſh Proſelytes* under the Uſurpation of *Presbytery*, than in double the Proportion of Time under our *Conſtitution*; and of the vulgar Sort of People that were ſeduced, they were all ſeduced from the Church of *England before*; it was no hard Matter for *ſubtle Impoſtors* to poiſon thoſe *throughly* that were infected *already*; and of *Borderers* to make them *Proſelytes*; and to draw them gradually *out of one Extreme into another*. How many are there who have convers'd with *Romiſh Prieſts* Abroad, whom they have afterwards found in *Diſſenting Conventicles*, Preaching and Scolding at *Popery*, and giving the *Papiſts* gentle Blows and *dry Drubs* without any Arguments; when all this while the *Quarrel* is but a *Counterfeit*, and the *real* Deſign is againſt the Church of *England*? and if by any *Wiles* they can but enſnare *Her* (who is the great and formidable Enemy) the Combat will ſoon be at an End, and the Politick *Antagoniſts* ſoon agree. This is the Maſterpiece of the *Jeſuits*, to create Diviſions, and to make evry little *Sect* a Covert and Harbour for themſelves; this Way they employ their utmoſt *Dexterity*, firſt to form, then to animate

nimate Factions, by ſetting up ſuch new Lights among us, which ſerve not to *illuminate*, but to *inflame*: They skrew themſelves into all, even *Mechanical* Profeſſions, and by *Canting* Words inſinuate themſelves into all Parties, and transform themſelves into all Shapes and Dreſſes, that what the *Poets* feign'd of a *Proteus* and an *Empuſa* is true of thoſe *Hobgoblins of Darkneſs*, that they aſſume any Colour, and can ſhew themſelves in any Likeneſs, ſo that you have no Way to diſcover the *Serpent* but by his *Poiſon*, nor the *Wolf* but by his *ravenous Stomach*.

In a late unhappy Reign when *Popery* was rolling in upon us like a mighty Deluge, who but the beſt Members of our *Church*, ſtood up with Strength and *Bravery* to oppoſe its Progreſs, and were the great *Banks* and *Shores* to break the Violence and Fury of it? When the *Diſſenters* (to their *eternal Shame* and Conviction be it ſpoken) paid all their *Addreſſes* and *Compliments* to the Government, and accepted many *inſinuating* Favours from it, which the *Church of England-men* refuſed upon Principles of *Conſcience*. But theſe Good Men, notwithſtanding their pretended Stiffneſs againſt *Popery* at other Times, could then comply with any thing if they could but leſſen the Eſteem and Authority of the *Church*, and come *Popery* or whatever

ever else, were very easy and caress'd themselves in their Privileges only to see us beneath *themselves*; and if our *Establishment* had been born down, it is certain that nothing but *Popery* could possibly have been *established* in the room; for *Fanaticism* is so wild and *untractable* a Thing, that it admits of no *Settlement* upon *any* Principles.

And yet these *Jesuited Separatists* have the Modesty to distinguish themselves in an eminent Manner by the Appellation of *Protestants*, and under the Cover of this *sanctified Title* there is no Villany more impious than what has been impos'd upon this miserable Nation under this Name; they are always *hagging* the People out of themselves with Terrors of *Gun-powder* and *Jesuits*, and when they resolve to mark a Man out to the Fury of the Mob, it is sufficient to call him *Popish*, and then he is baited under that infamous Character as the Christians anciently were in the *Skins of Beasts*: Thus did their *Predecessors* destroy the Church an Age or two ago by such malicious Insinuations, just as the *Jews* crucified our Saviour, *Venient Romani*, they will bring in *Popery*; and our *Modern Separatist* will stoop to the meanest Arts to scare Women and Children with the *same Fears*; he will not admit the *Criss-Cross* to lead the *Alphabet* for Fear of *Popery* (and 'tis well if the *Cross* upon the *King's* Crown be not *Popery* like-

likewiſe) and would not for the Univerſe hang a *Saint* or an *Angel* upon a *Sign-Poſt*, becauſe they have been Worſhipped in the *Roman Church*; the very Words of *Chriſtmaſs* are abominable, he will ſcarce endure any thing that belongs to *him*, neither his *Day*, nor his *Prayer*, nor his *Picture*; and the poor innocent *Plumb-Porridge* and *Pyes*, for the *Nativity*-ſake, are as unclean to the *Palate* of a *true Proteſtant*, as a *Decoction* of the *Pope*, and the whole College of *Cardinals*.

It is remarkable in the *Presbyterian Teachers* that let them ſpit *Fire* and *Damnation* never ſo furiouſly againſt *Antichriſt*, *Babylon*, and the *Scarlet Whore*, there's ſcarce a Man of them that has not *two Popes* in his Belly, one to *Abſolve* his *Congregation*, and another to *Abſolve himſelf*; and whatſoever he *binds* or *looſes* upon Earth, let him that dares deny to be bound or looſed in *Heaven*; ſo that the Man is mad, that will ever run to *Rome*, and put himſelf to the trouble of hazardous *Voyages*, and needleſs *Expences* for *Bulls*, *Pardons*, and *Diſpenſations*, when they may be had cheaper at *Home*, and every *Fanatical Conventicle* is as well ſtored as the *Pope*'s *Warehouſe*: By this means we lie open to the Reproaches of the *Common Enemy*, while the *Hereſie* and *Schiſm* of the *Proteſtant Diſſenters*, are charg'd upon the

Pro-

Protestant Religion, and all the *Equivocations*, *Juggles* and *Dispensations*, that we impute to *Priests* and *Jesuits* are return'd with Interest upon ourselves; so that for the *Dissenters* sake, it is that we see the Honour of the *Reformation* blasted, the *Harmony* of it broken and discomposed, and by their assuming the Appellation of *Protestants*, the Dignity of the Profession is brought into coutempt.

What's become of *England* now, that was formerly reputed the *Glory* and the *Protectress* of the Reformation? Is she not broke into a Thousand Pieces by the Factions of *Atheists* and *Libertines*, and ready to be eaten up with the *Lousy* Disease of *Separation* and *Schism*? and what is that which some Men call the *True Protestant Religion*, but a Medley of *Frantick* Opinions, and of Godless and Dissolute Persons that even *Pagans* themselves that never heard either of *Christ* or of *Common Civility*, would be asham'd of? Take Care therefore, *You of the Separation*, that whilst you set up for *Protestants* you do not forget that you are *Christians*, and avoid glancing your *Scandals* at the *English* that are pretended only against the *Romish Clergy*: Was not the *Dissembled* Fear of *Popery* an Introduction to the utter Ruin and Dissolution of the most *Glorious Church* of the Reformation? Was not a most *Gracious and Protestant Prince* murder'd by a

false

false and slanderous Imputation of being a *Papist?* It was the Machination of *Knaves* and the Credulity of *Fools*, terrified with the Outcry of *Popery*, that in those *profligate* Times was the Ruin both of *Church* and *Kingdom*.

CHAP. VII.

Reflections of the Old Presbyterians *upon the* Clergy *assembled in* Convocation.

THEY are *Wolves*; It is a *Synagogue*; their only Endeavour is how to prevent Christ from bearing Rule in the *Church* by his own *Laws*, they are known to be Enemies unto all *Sincerity*; The whole *Convocation House* are intolerable Oppugners of God's Glory, and utter Enemies unto the Liberty of his Church. They are Right, *Puissant*, Poisoned, *Persecuting* and Terrible *Priests*; *Clergy-Masters* of the *Confocation-House*, the *Holy League* of Subscription, the Crue of *Monstrous* and *Ungodly* Wretches that mingle Heaven and Earth together; *Horned Masters* of the *Conspiration-House*; an Antichristian *Swinish Rabble*, Enemies of the *Gospel*, most *Covetous*, *Wretched* and *Popish Priests*, the *Convocation-house* of *Devils*. Bancroft's *Dangerous Positions*, p. 58.

A Speech of Sir Edward Deering's *in Parliament, against the* Convocation *assembled by the* King's Writ, *in the Year*, 1640. Nalson's Collect. *V.* I. *p.* 667.

That the late *Canons* are invalidous, it will easily appear, and that they are so originally in the Foundation, or rather in the *Founders* of them, I will assume upon my self to Demonstrate, having first intimated my Sense by Way of Preparative.

The *Pope*, as they say, hath a *triple Crown* answerable thereunto, and to support it, he pretends to have a *three-fold Law*; The first is, *Jus Divinum*, Episcopacy *by Divine Right*, and this he would have you think to be the *Coronet* next his *Head*, that which doth *Circle* and secure his *Power*. Our *Bishops* have (in an unlucky time) entred their *Plea*, and pretended Title to this *Crown*, *Episcopacy by Divine Right*.

The Second is *Jus Humanum*, *Constantine*'s Donation, the Gift of *Indulgent* Princes, Temporal *Power*; This Law belongs to his *Second* or his *Middle Crown*, already also pleaded by our *Prelates* in Print.

These Two *Crowns* being obtained, He, the *Pope* doth make and frame his Third *Crown* himself, and sets that upmost upon the *Top*; This *Crown* also hath its *Law*, and that is *Jus Canonicum* the *Canon Law*, of more use unto his *Popeship* than both the other. Just so our *Prelates* from the pretended Divinity of their *Episcopacy*, and from the Temporal Power granted by our *Princes*, they would now obtrude a New *Canon Law* upon us.

They have *charged* their *Canons* at us to the full, and never fearing that they would ever *recoil* back into

into a *Parliament*, they have *rammed* a prodigious *Ungodly Oath* into them.

The Illegality and Invalidity of these *Canons* (as I conceive) is easily discoverable by one short Question, *viz.* what do you call the *Meeting* wherein they were made? Give it a Name to know it by; who can frame his Argument aright, unless he can tell first against what he is to argue? Would you confute the *Convocation?* they were a *Holy Synod.* Would you argue against the *Synod?* Why they were *Commissioners*; would you dispute the *Commission?* Why they will mingle all *Powers* together, and answer that they were some fourth thing that we neither know nor imagine.

Quo teneam nodo mutantem Protea? unless they will unriddle themselves, and own what they were, we may prosecute, but hardly with concludant Arguments, yet I venture.

I have conferr'd with some of the *Founders* of these New *Canons*, but I profess I could never meet yet with one of that *Assembly* who could in behalf of their *Meeting* well answer me the first Question in the *Catechism*, What is your Name? Alas! they are parted before they know what they were when they were together.

The sum of the several Answers that I have received doth amount to this; They were a *Convocational Synodical Assembly of Commissioners*: indeed a Threefold *Chimæra*, a Monster to our *Laws*, a *Cerberus* to our *Religion.*

I will neither inveigh against them as unnamed *Commissioners*, nor infirm them as the Work of a *Dead Convocation*; but will take them in the Capacity of their own affected Title of a *Synod.* Such they bragged themselves to be whilst they sate; such they stile themselves in the Title Page of these (never to be *canoniz'd*) *Canons*------The

Words are----*Canons treated upon in Convocation*----*agreed upon in Synod.*

This treating in *one* Capacity and agreeing in *another* is a New *Mould* to *caſt Canons* in, never uſed before; *Canons* bred in a *Convocation*, born in a *Synod*. Thus although we find not one *good Father*, here are yet *Two Mothers* to one illfavoured *Child*, never known before, nor imagined but of *Bacchus* whom the Poets call among other Attributes

———*Solumque Bimatrem.*

Mr. *Speaker*, It remains a Wiſh that every Member of that *Meeting* who voted theſe *Exorbitant Canons*, ſhould come ſeverally to the *Bar of the Parliament Houſe* with a *Canon-Book* in his Hand, and there, unleſs he can anſwer his *Catechiſm*, abjure his own *ill-begotten Iſſue*, or elſe be commanded to *give Fire to his own Canons.*

Sir Benjamin Rudyard's Speech *about* Diſmounting the Canons. *Ibid. p.* 678.

Mr. Speaker,

A Man may eaſily ſee to what tend all theſe Innovations and Alterations in *Doctrine* and *Diſcipline*; and without a *Perſpective* diſcover a far off the active Toilſomneſs of *Spiritual Engineers*, to undermine the Old and True Foundations of Religion, and to eſtabliſh their *tottering Hierarchy* in the room thereof; which leſt it ſhould not hold, being built with *untemper'd Mortar*, You ſee how careful they are by a *vaſt Oath* to enforce Mens Conſciences not to alter their *Government Archiepiſcopal*. But, Mr. *Speaker*, we muſt alſo be active in the Preſervation of Religious *Concordance*, which will

will never be safe nor well at Quiet, until these *heavy Drossy Canons* with all their *base Metal* be *melted* and *dissolved*; let us then *dismount* them and destroy them; which is my *Humble Motion*.

REMARKS.

WHat vile *Punning* and *Jingle* is here, what a clutter about *Melting* and *Ramming*, and *Firing*, and *Dismounting*? *Figures* of Speech so low and *Unscholarlike*, that the Dignity of the *Commons*, I believe, was never so prostituted, never infested with such *Pedants*, never lent their Ears to such poor pitiful *Debates*; and yet these *Speech-Makers* were Orators of the *Parliament*, the Great Incendiaries against the *Privileges* and *Discipline* of the *Church*; and this wretched *Boyish Wit* and *Satyr* was so well received, as to influence the Members against the *Convocation*, and to produce this fatal Resolve, " That *the Clergy of England* " *convened* in *any* Convocation *or* Synod, " *or otherwise*, *have no Power to make any* " Constitutions *or* Canons, *or* Acts *whatso-* " *ever in Matters of*, Doctrine, Discipline, " or otherwise, *to bind the* Clergy or *La-* " *ity of this Land*, *without* common Con- " sent in Parliament.

The *Notes* that I shall bestow upon this Section will be a Brief Inquiry into the Ruin and Dissolution of the *Convocation* in those

looſe Times; wherein it will appear beyond Diſpute that a *Convocation* legally aſſembled is the great Fence and Bulwark of our *Church Eſtabliſhment*, and that the Routing and Aboliſhing of it was a *Prælude* to all the Misfortunes that fell upon the *Church*, *and gave ſuch an Inlet* to *Hereſy* and *Profaneneſs*, that no Age but the *preſent* would even dare to Copy after.

It muſt be obſerv'd then that the Houſe of *Convocation* (the Regular and Legal Aſſembling of the *Clergy*) was, after the Determination of the laſt *Parliament*, before the unhappy *Long one*, by a New Writ, continued and ſat for the ſpace of above a Month, under the proper Title of a *Synod*; and by a ſpecial Warrant from the *King*, required to proceed in the making of *Canons* for the better Peace and Quiet of the Church; yet notwithſtanding this Command, the Chief of the *Clergy* who well knew the Spirit of *Bitterneſs* that was contracted againſt them, and many *obſolete Pamphlets* againſt their Juriſdiction and Power, being revived and publiſhed with Freedom, deſired his *Majeſty* that the Opinions of the *Judges* might be known and declar'd, whether they might then lawfully *Sit*, the Parliament being *diſſolv'd*, and proceed to the making of *Canons*, as likewiſe upon other Particulars in their *Juriſdiction* which had been moſt inveigh'd againſt.

All

All the *Judges* of *England* upon a mature Debate in the Presence of the King's *Council*, under their Hands asserted, *the Power of the* Convocation *in making Canons*, and those other Parts of *Jurisdiction* which had been so enviously questioned. Hereupon they proceed, and having composed a Body of *Canons*, presented the same to his *Majesty* for his *Royal* Approbation. They were then again debated at the *Council* Board, and at length with the entire and unanimous Advice of the *Privy Council*, regularly confirmed by the *King* under the *Great Seal of England*, the utmost our *Laws* require; and being published, they met with a general Approbation in all Parts of the Kingdom; and I cannot forbear to add upon this Occasion, that tho' these *Canons* which made so great a stir at that time, are now by a general Consent as it were laid aside, yet I could never see any good Reason why they should not be equally *Valid* with the Canons of 1603. This at least I am sure of, that it is much to be wish'd that either These or other Severe ones *like them*, relating to *Sectaries*, were received into our *Ecclesiastical Constitution.*

It was very soon after the Opening of that fatal *Parliament*, that several leading Members of the *House* made loud Complaints against these *Canons*; A Committee was appointed to inspect the Licenses, Writs,

and Warrants of the *Convocation*; soon after the Business of the Canons was debated, and several *virulent Speeches* made against them; and the *Commons* order'd a *Committee* to draw up a Charge against the *Archbishop of Canterbury* in particular, for being concern'd in them, and at last made those Canons the *Fifth Article* of his *Impeachment.*

After this they proceeded to a Bill for *Fining* the Members of the *Convocations* of the Two *Provinces*, pursuant to an *Order* before, *That the House should consider of the Punishment due to the Convocation for making of the last New Canons, and whether they are Persons fit longer to continue to bear any Office in the Church or Commonwealth.* The *Fines* proposed amounted to the Value of *Two Hundred Thousand Pounds.*

The next Method of Punishment was, by *Impeachment* of the *Bishops* who were concerned in compiling those *Constitutions*; This *Impeachment* was often debated in the House, and at last the Question was by what *Name* this *New Crime* of the *Bishops* should be called; being, it seems, as yet an *Offence* unknown to the *Laws* of Right Reason, the *Gospel* or those of the *Land*; and it prov'd a Matter of so much Difficulty that the *Serjeant* was sent to Summon the *Lawyers* in *Westminster-Hall* to attend. One

of

of the Members was for making it *Treaſon*, but ſome of the moſt eminent of the *Long Robe* anſwer'd, they might as well call it *Adultery*; at laſt they came to theſe Reſolutions, that the Debate ſhould for that time be laid aſide, and that no certain Time ſhould be then appointed for Reaſſuming it.

The *Biſhops* that were *Impeached* were *Thirteen*, and they deliver'd in their Anſwer in *Writing*, conſiſting of a Plea and a Demurrer drawn up by their *Council* with ſuch ſtrength of Argument and Learning, that from that time the *Impeachment* ſunk away in Silence.

Theſe Proceedings, together with the Inſults of the *Rabble*, and the Preparations for War againſt the *King*, ſtruck ſuch a *Terror* into the reſt of the *Members*, that the *Biſhops* diſcontinued their *Meeting*, and the *Lower-Houſe*, by Degrees, dwindled away.

When the Faction had thus begun to diſarm the *Church*, and to bind both her Hands, her *Executive* and *Legiſlative Power*, it was eaſy to foreſee that ſhe muſt from that time lie at the Mercy of every *Ruffian* who thought fit to aſſault her; for when the *Hedges* of the *Vineyard* are broken down, (God himſelf has told us the Conſequence) the *Wild Boar* of the *Foreſt* will root it up; and agreeable to this, before the ſhort Remainder of *this Year* expired, a *Petition* was preſented

presented to the House, complaining of the Government of the *Church by Archbishops, Bishops, Deans*, &c. and praying that the *said Government with all its Dependancies, Roots and Branches, may be Abolished.*

Cavete Posteri!

CHAP. VIII.

Reflections of the Modern Presbyterians, *upon the* Clergy *Assembl'd in* Convocation.

WE can see no better Apology for the *Convocation* that framed these *Canons*, than this, that they seem only to have design'd them for the *old rusty Armour of our Church*, to hang up for *Terror*, rather than to be used for *Execution*; and therefore were we of the *Laity* worthy to offer our Advice to a *Convocation*, we should recommend it to them, to cashier these *ill-natur'd Canons*, for they are a *standing Reproach* to our Church. *Church Anat. p.* 16.

If the *Convocation* think fit to keep up these *Canons* still, it were very great Charity to *clap Padlocks* upon the *Tongues* of the People, to prevent their running into the *Devils Clutches*, by *prating* too freely against the *Orders* of our Church. *p.* 20.

The report of the *Committee* is become an *Officious Libel*, to say no worse of it, thrown into the World

World as a *Bone* of Strife, farther to *embroil* Mankind. *The Report Reported. p.* 8.

I am glad, when I see Men seek to govern their Faith and Practice, not by the great Names of *Men*, *Churches*, *Councils*, *Convocations* or *Assemblies*, I rejoice to see the *Foundations shaken*, and the Fabrick *sinking*, as we never doubted but it would sometime or other. *Pierce's Letter to Dr. Snape. p.* 29, 30.

There can be no doubt that the greatest Numbers in some *Ecclesiastical Assemblies*, instead of serving the Interest of *Truth*, have had *something else* Principally in View. *Duty of Christians. p.* 9.

I have made a short Inquisition into the Power of our present *Convocations*, which may be of use to inform the People, how *illegally* that Party, which arrogated to itself the Title of the only *true Churchmen*, has acted in the Case of the *Lord Bishop of Bangor. Convocation Craft. Preface.*

The Report of the *Committee* is Published in a very *Insolent* Manner, and that it may bear the greater Authority, and have the more Effect to *inflame* the Minds of the *Populace*, who are too much *Debauch'd* already from their *Loyalty*, by the *Seditious* Arts of the *High-Church Faction*; it is Published as the *Vote of the lower House*, *Nemine Contradicente*: This gives too much ground to suspect that the *Publishers* at least did this with a *Seditious* view, to possess the Nation with an Opinion, that the *Church is in Danger* to be overturn'd by his Majesty, since the *Sermon* was Published by his *Majesties special Command. Ibid. p.* 24.

Gentlemen of the late *Committee of Convocation*, you fully are *exposed* to the Eye of the World, and I cannot but lament your Busying your selves in an *Affair* which has turn'd so much to your *Dishonour. Church Anat. Dedication.*

Give

Give to the *Committee* its *own* Meaning, and none but its *own*, and I'll call it the *Devils*. *Dalrymples Let.* p. 45.

The *Convocation* have fallen fiercely upon those who have fallen upon *Popery* and *Jacobitism*. *The Character of an Independent Whig.* p. 11.

In the *Moon* there are a Collation of all the *Souls* of the *Deceas'd Creed-makers*, who have at various times *infested* the *Christian Church*; and for the Benefit of *Astronomers*, I inform them that the *Spot* they find in the *Moon* and imagine to be some *Bottomless Pit*, is only a sort of a *Convocation House*. *The Synod.* p. 9.

Both Treatises are intended to expose the Absurditiy, and shew the Ridicule of *Broad-brim'd Hats*, and *grave Faces*, meeting in *Synods* to reveal the *Revealed Will of God*, and to make *Creeds and Confessions of Faith*, and carry them by a *Majority of Voices*. *Letter to the Archbishop of* Canturbury. p. 26.

I cannot conceive what good such *Assemblies* can do, were it possible that they were inclined to do it; the common pretence is to *make Faith*, explain *Religion*, and to teach the *Holy Ghost* to talk *intelligibly*. Vain and Weak Man! As if the *Almighty* was not capable of making himself understood without *their help*, or as if a few *fallible Mortals* neither more *Wise* or more *Honest* than other Men were capable of *Discovering* what the *Almighty* has a mind to *Conceal*. *Ibid.* p. 27.

To give a Man to the *Devil*, Is an odd way of keeping him from the *Devil*, which I, with humble Submission to the *Lower House of Convocation*, ignorantly imagined, was the Profession and *Duty* of *every Clergyman*. *Ibid.* p. 36.

REMARKS.

THE Observations I design'd for this *Chapter*, I am inclin'd to lay aside till the *Convocation sits*; In the mean time, I would have no body think, that how violent soever a *Convocation* may be in their *Proceedings*, a *Presbyterial Synod* falls at all *short*, or is *less Absolute* in its *Decrees*; a *Consistory of Presbyters* being the very *Quintessence of Spiritual Tyranny*, and usurps more upon the *Conscience* of the *Laity* than the *Pope*, and his whole *Conclave* together.

What *Beargarden Synods* must we expect, if God permits our Enemies to triumph in the *Silence* of our *Convocation*, and in the Ruin of our *Church Discipline?* What a *Hotch-Potch* of *Heresie* and *Ignorance* conspired in the *Composition* of an *Assembly* of *Divines*, in the late Times of Usurpation?

Their Character, take in the Words of the *Noble* Lord *Clarendon*. *Vol.* 1. *p.* 415. "So that of about one hundred and twenty of which that *Assembly* was to consist, they were not "above twenty, who were not declar'd "and avow'd Enemies to the *Doctrine* or "*Discipline of the Church of England*; some "of them *Infamous in their Lives and Con-*

"*versations*

" *versations*, and most of them of very " *mean Parts in Learning*; if not of " *Scandalous Ignorance*, and of no other " *Reputation* than that of *Malice to the* " *Church of England*" and much the same Character is likewise given of them, by the incomparable *Archbishop Laud. Comp. Hist. V.* 3. *p.* 135. Whose *first Martyrdom* was his living to see this *Assembly* Conven'd. " A great Part saith " he, if not the greater Part of them, " were *Brownists* or *Independents*, or *New* " *England Ministers*, if not *worse*, or at " best *Refractory Persons* to the *Doctrine*, " or *Discipline*, or both, of the Church " of *England* Establish'd by Law, and " now brought together to *Reform* it: " An *Excellent Conclave*! This without " God's *Infinite Mercy* will bring forth " a *Schism*, fierce enough to rend and " tear *Religion* out of this Kingdom.

Such was the *English* Assembly of *Learned*, and *Godly Divines*, the like to which, certainly had never met in the *Christian World* before! especially, if it be consider'd, that the *Assembly* began with a manifest Invasion of the *Rights of the Clergy*, as well known, as any *other Laws* of the Kingdom; was substituted in the room of a *Regular and Legal Synod*, at that time *in being*; to which they were on all Accounts of *Life* and *Learning*, utterly *Inferiour*; That they

they ſubmitted (contrary to their own Private Opinions of that Matter) to be called together in ſuch a Manner, and on ſuch *Ignominious Conditions*, as deſtroyed the very *Eſſentials* of a *Synod*, and was at laſt their *own Deſtruction*, and in effect, that of *Chriſtianity* it ſelf, as making *Religion* a pure Matter of *State*, and all this to compleat the Ruin of that very *Order of Biſhops*, which had always Compos'd the *firſt and greateſt Councils of the Chriſtian Church*, and preſided in all the other *Synods* of it, for fifteen *Centuries* of Years together; that they were interſper'd with *Browniſts*, *Independents*, and others of ſuch *ſtrange Opinions* and Principles, as I believe were never before brought into a *Synod* of the Chriſtian Church; Add to this, that the greater part of them had not only been *Refractory* and *Diſobedient* to all the Orders of their *Spiritual Governors*, but had alſo their Hands ſtained with the *Blood* of a moſt Wicked and *Execrable Rebellion*, and ſome of them afterwards in that of their *Prince* alſo; that they were not Countenanc'd with the Authority or Preſence of one *ſingle Biſhop* (without which the Chriſtian World never ſaw a *Synod* for fifteen hundred Years) who ſat among them in any other *Capacity* than that of a *private Divine*. That they were never permitted to do the *very thing* for which

it was pretended they were *Summon'd*, but *Despised*, *Controuled*, and kept under by their *Lay Assessors and Masters*, and made use of as meer *Tools* by the most wicked *Combination* of Men, (that ever met in any Nation) to serve the *vilest purposes*; such as promoting an *Oath* and *Confederacy* of the blackest Nature, Countenancing the other Proceedings of a most *Horrible Rebellion*, and working the *Ruin* of that very Church to which they were engaged by so many *Oaths* and *Subscriptions*, and which it was pretended, they were only to *Reform*. In a Word, a *Synod* (if it be not an *Abuse* of that Name) which never seem'd to have any Sense of what usually was the Business of other *Christian Councils*, or to have any regard to the *Orders* and *Decrees* of the *Councils* of the first Christian Ages! A *Synod* of *Godly Men*, which was more divided than those *Scandalous Persons* whom they *supplanted*, who instead of Advancing the *Purity* of the Gospel, did the greatest Disservice to the *Christian* Name; having in plain Terms promoted *Atheism* in the Nation, and who at last sunk away, the *Contempt* and *Derision* of their own *Makers*, the *Scandal* of that, and the *Abhorrence* of all future Ages!

CHAP.

CHAP. IX.

Modern Reflections of Presbyterians *upon the* Universities *of* Oxford *and* Cambridge.

WHAT a *Popish*, *Impious*, and *Rebellious* Spirit Reigns at *Oxford*, they themselves save me the trouble of Declaring. *Disaffection* is promoted, open and *Black Perjury* is justified, and it is held lawful to defie *Almighty Vengeance* for a *Morsel of Bread*. A Man's *Conscience* is tried by an *Oath*, and he that can swallow any, has none. -----One of the Greatest Men of the last Age, told King *William*, that the *Universities*, if they continu'd upon the *present Foot* would destroy *Him* or the *Nation*, or some of his *Successors*, and they have ever since been Endeavouring to make *Good* his Words. That *Prince* was so throughly apprized of the Dangerous *Genius* and Principles of those two *Bodies of Men*, that he intended a *Regulation*, but as it is said, was prevented by the *Pernicious* Advice of the late *Duke of S----* who had at that time gained the *King*'s Confidence, and was at the Head of the *Whigs*, but was *betraying* both. How far, and how fast these *Seminaries* have since then *corrupted* and *inflamed* the People, every Body knows, and the Nation *feels*. Had it not been for them, we should have had *lighter Taxes*, and *fewer Soldiers*. *Character of an Independent Whig. p.* 11, 12.

The *Clergy* of the Church of *England* never

shew'd themselves in so fair a point of view as lately, when a *Seminary* of *Learning* and *Religion* was turn'd into an *Asylum* for *Rebels and Traytors*, and when a *Gang* of the most vile and profligate *Papists* were concealed and protected at *Oxford*; and I must say this to the Honour of that *Foundation* of Learning, that it seems to have laid aside the Sin of *Hypocrisie*, for now the whole Study and Labour of too many of its Members, are openly employ'd to promote *Popery* and *Rebellion*; nay, such is their Zeal for so *Glorious a Cause*, that they seem desirous to *suffer* for it, and therefore I heartily wish that those who have it in their *Power*, will be so good as to *gratifie* them in that particular. *Zeal of the Tories. p.* 12.

No *Young Pedant* or *Boutefeau*, that came *reeking* from either of the *Universities*, but as soon as he Mounted the *Pulpit*, all his little stock of *Eloquence* and *Divinity* was laid out in lying against the *Dissenters. Reasons for an Union. p.* 36.

'Tis a pretty thing for a young *Fellow* that has been perhaps a *Servitor* in a College, just come from running of *Errants* to be all at once made a *Spiritual Prince:* This conceit makes the poor young Fellow *Strut*, and look haughty, contemn the *Laity*, and treat all Mankind in such an *Inhuman* way, as none could do but a *Petulant Priest.* *Christianity no Creature of State. p.* 16.

One would think that the pert *Sophists*, that are sent from thence on *Tory Missions* were rather *possessed* than *inspir'd*, and that instead of a *Genius* they were each acted by a *Dæmon. Faction in Power. p.* 56.

The Great Original of the *Immorality* and *Scandalous* Lives of those *Wretches*, who call themselves at this time the *Clergy*, is the present degenerate State of the *Universities*, where they are bred

bred, and where they imbibe Principles of *Levity* and *Profaneneſs*, inſtead of *Piety* and *Learning*. *Reaſons for viſiting*. p. 7.

What wonder will it be, that the *inferiour Clergy* are debauch'd in *Morals*, diſloyal in *Politicks*, Heretical in *Principles*, Profane in *Converſation*, when we ſhall trace them back to their *Erudition*, and find that they are bred up in all theſe at the *Colleges*; where they ſuck in *Vice* inſtead of *Virtue*, Profligate Manners inſtead of *Modeſty*, and *Sobriety*, and *Profaneneſs* inſtead of *Piety*? There they learn'd to trifle with *Oaths*, ſwallow them *carelеſly*, obſerve them *negligently*, and conſtrue them *Jeſuitically*. *Ibid.* p. 15.

The Deligence of the Inferior and Dignify'd *Clergy*, in *Debauching* the Minds and Morals of the Country, the Encouragement they give by their *Wicked Examples* to all Manner of *Vice* and *Immorality*, whence are we to derive this, but from the Practice of our *Univerſities*, that are now become *Schools of Debauchery* and Harbourers of all ſorts of *Vice*? The *Heads of Houſes*, *Proctors*, *Vice-Chancellors*, &c. are too viſibly Men not of like Paſſions only but of like *Vices* with other Men. *Ibid* p. 23.

Under ſuch Tutors the *Youth* have grown up to a degree of *Wickedneſs* paſt Recovery, from hence we ſee a dreadful Defection of *Morals*, even in every Corner of the *Nation*, among thoſe who ſerve at the *Altar*, and Adminiſter in *Holy Things*; to the Abominable ſcandal of the whole *Body*, and the Increaſe of *Vice* and *Profaneneſs*. p. 25, 26.

The Impreſſions which the ill Government of the *Univerſities* permits an *early habit* of Wickedneſs to make in the Minds of the *Students*, is the reaſon of Propagating the like *Vices*, and living

in the like *Wicked Practices*, in the several *Parishes*, where the *Students* happen to settle. *Ibid. p.* 30.

The Streams of a Neigbouring *University* have run so *foul*, and corrupted our *Youth* to *Popery*, that our *Gracious Sovereign* was forc'd to be at the Expence of part of an *Army* to cohabit there for some time, to quiet those *Gracious Babes*. *Snake in the Grass brought to Light. p.* 21.

What a Blessed and Happy Nation had we been by this time, if the *Learning* and *Eloquence* of our *Universities* and *Clergy* had been employ'd in promoting true *Piety* instead of *Persecution*, and the private Interests of *Priests* under the Name of the *Church*! *Miller*'s *Account. p.* 196.

A Proud *Popish*, *Fierce* and *Unsociable* Spirit, a Spirit of *narrowness*, *Party Censoriousness*, and *Bigotry* has prevail'd in *Oxford*, ever since the *Reformation*. *State Anat. part* I. *p.* 71.

Little other *Discipline* is regarded, except as to the wearing of *Habits*, *Capping Masters* and *Fellows*, with I know not what *Fooleries* besides. *Ibid. p.* 72

Remarks.

THE Design of these *University menders*, in traducing the Character and Discipline of those *Learned Bodies*, is to render them odious and suspected to the *Government*, and to bring down a *Visitation* upon them. But what was the Effect of such Proceedings in the *Late Times*? Instead of *Learning* and *Humanity*, *Barbarism* and *Cruelty* succeeded; and those Seats of *Loyalty* and *Arts* were visited into *Fields of Blood*,

Blood, and Nurſeries of *Rebellion*, *Idleneſs*, *Ignorance* and *Hypocriſie*.

Thus were thoſe *Eyes of the Nation* put out, and the *Univerſities* fell (as they will again, if ever they ſhould fall) by the Hands of ſome of their own moſt *Deſpicable Members*; but the *Horrible Parricides* could never wreſt this particular Honour from them, that they expired at laſt, as well in *Conformity* to, as in *Defence* of his moſt *Sacred Majeſty*, Diſclaiming and Renouncing with their *laſt Breath*, the *Pretended Authority* of that *Rebellious Power*, which enabled theſe *Uſurpers* to Viſit, Arraign, Condemn, and Barbarouſly *Murther* them. And to ſhew how nearly *Learning* as well as *Religion* and *Loyalty* are Allied, they were the laſt *Offering* made to the *Bloody Idol of Rebellion*, before the Dreadful and Portentous *Sacrifice* of his moſt *Sacred Majeſty*'s own Perſon; and ſurely the moving *Epilogue* which the *Lord Clarendon* ſubjoyns to the Year, 1648. (in which he informs us the *Oxford Viſitation* was at its height) may well be thought to regard this among the other peculiar *Wickedneſſes* of it: "A Year of *Infamy* (ſaith that *Noble Hiſtorian*) above all Years which had paſſed "before it, a Year of the higeſt *Diſſimulation* and *Hipocriſie*, of the deepeſt *Villany* "and the moſt *Bloody Treaſons* that any "Nation was ever Curſed with or *Under*,

" A Year in which the Memory of all the " Tranſactions ought to be *raz'd out of all* " *Records*, left by the Succeſs of it, *Athe-* " *iſm*, *Infidelity* and *Rebellion* ſhould be " Propagated in the World !

May theſe *Famous Univerſities* continue (as they have ever been) the Beauty and the Glory of the *Chriſtian World*; may they always teach and practice the *Generous* Principles of true *Engliſh Loyalty*, and never lift up their Hands, but in the Defence and with the Authority of the *Crown*; or ever refuſe to lay down their *Necks*, when the moſt Righteous Cauſe of *Loyalty* and *Religion* ſhall require it; may *Afflicted Majeſty* always find a refuge in their *Learning*, *Courage* and *Fidelity*, and may they ſtill ſupply the *Church* in thoſe great Numbers which they have hitherto done, with ſuch *Divines*: as *Chriſtianity* was never otherwiſe bleſſed withal, without the Supernatural Aſſiſtance of *Inſpiration*; may they be always Jealous and Watchful over the *Ineſtimable* Jewels of the *Crown*, and of the *Mitre*: May they ſpy the *Danger*, which at any time threatens either of them from *afar*, Proclaim it *aloud* as it Approaches, and never want a Man who for *Sion's ſake* will not hold his *Peace*, but boldly ruſh into the midſt of the *greateſt Perils*, and preſent himſelf a Sacrifice for his *Religion* and his *Prince*; may theſe great *Luminaries* of

our

our *British World* shine as bright, and endure as long as the *Sun*; and may the great *Father of Lights* himself continue to be, not only their *Light*, but their *Salvation*; and let *Genuine Ignorance*, let *full and confirmed Stupidity*, let *Covetousness*, *Oppression*, *Hypocrisie* and *Rebellion*, *Infatuation*, *Enthusiasm*, *Derision*, *Contempt*, and *Lasting Ignorance*, be the Plentiful *Portion* of all their *Enemies*, as they eminently were of *those* who under the Pretence of a *Visitation* invaded and destroyed them!

CHAP. X.

Reflections of the Old Presbyterians *upon* King Charles the Martyr.

BLESS the King, O Lord, *mollifie* his *hard Heart*, that delighteth in *Blood*: Let thy hand we pray thee, O Lord our God, *be upon him, and on his Fathers House*. *Dugdale's View. p.* 568.

Charles Stuart, the Son of that *Murtherer*, is Proclaimed *King of England*, whose Throne of *Iniquity* is built upon the *Blood of Saints and Martyrs*. *Door of Hope. p.* 5.

The *Murtherers* of our *Saviour* were less guilty, than that *Prince*. *Case of King Charles. p.* 48.

Let Justice and Reason blush, and *Traytors* and *Murtherers*, *Parricides*, and *Patricides*, put on *white Garments*, and rejoyce as *Innocent Ones*, if this Man *King Charles* should escape the *Hands of Justice and*

Punishment. Eng. Transl. of Scot. Declar. p. 12. 1650.

Charles the Second, the Son of a *Bloody Father*, Heir to an *Entail'd Curse*, more certain than to his *Kingdom*, Train'd up in *Blood*, and one that never *suck'd* any other Principles than *Prerogative and Tyranny. Ibid. p.* 23.

Charles the First rather chose to submit to the *Justice of an Ax in a Hangman's Hand*, than to sway a Scepter with *Equity. None such Charles Pa.* 167.

We propound that That *Capital and Grand Author of all our Troubles*, the Person of the *King* may be speedily brought to *Justice* for the *Treason, Blood* and *Mischief* he is guilty of. *Army*'s *Remon.* 1648. *p.* 62.

Set some of those *Grand Malefactors* a Mourning, that have caused the Kingdom to *Mourn* so years in *Garments rolled in Blood*, by the Execution of *Justice. Brooks before the Com.* 1648. *p.* 19.

As for that *necessary and Publick Act of Justice*, I never repented at all that I had a hand in it, nor after all the *Searchings of Heart* about it, did see cause so to do, when at any time I had the most serious and calm Reflections upon it. *Three Regicides Speeches, p.* 58.

Touching the *Righteousness of the Sentence* passed upon the *King*, doubtless never was there *any Person under Heaven, Sentenc'd with Death upon more equitable and just Grounds*, in respect of *Guilt and Demerit. Defence of the Honourable Sentence. p.* 90.

It is now High time for the *Parliament* and *Army* concurrently to appear to do their *Duty*, not only in Executing *Justice* upon the Person of the *King* and his *Adherents*, but also in new Modelling the *Government*. Did not this *Grand pretended Father* of this Nation destroy a *Multitude* of his

best

best Children, and would he not gladly have Slain all the reſt upon further Opportunity? Was it not high time the *Paliament* ſhould *Execute Judgment* upon him? the *General* and his *Council* do, and have performed their *Duty* in all their Proceedings, concurring with the *Parliament* to *Execute the Grand Delinquent*, and alſo upon ſome of the chief of his *Wretched Counſellors and Adherents*. *Little Benjamin*. *p.* 11, 12, &c.

Hath not the King been a *Corrupt Fountain*, poyſoning every *Stream* and *Rivulet*, he had acceſs unto? And would he not have done ſo ſtill, if he had not been *cut off*? And is not *Juſtice Executed* a good Means to eſtabliſhn the *Faith of the Land* in reſt and Peace. *Ibid. p.* 15.

Shall the *Parliament of England* be now blam'd for cutting off the *Race of Uſurpers and Tyrants*, and reducing Affairs to their firſt *Natural and Right Principle*? Or will the People of *England*, after all their Experiences center their *Liberties* and *Freedoms* in a *Cuſtomary Uſurpation of Succeſſion*, and loſe their *Commonwealth* for the *Perſonal* Glory of a *Young Pretender? The Portraict. of the Kings of England. p.* 15.

There is no Power but is of God; is not the *late King with his Heirs and Succeſſors diſpoſſeſs'd by God? Saunders at Exet. p.* 24.

As for the Title of this *Prince* (who would fain be accounted the *Right Heir*) let us but remember from whence he had it, and how 'tis now *tainted?* Were it never ſo juſt, the *Treaſon of the Father* hath cut off the *Son*. *Charles the Father* is gone to his own place, and ſo is *Charles* the *Son* likewiſe; he being in his own proper Nation *Scotland*, let us keep him *there*, if we be *Wiſe*, and intend to be *happy*; and let *England* diſdain to be under the Domi-

Domination of a *Foreign Power* for the future. *True Portraict. p.* 39, 42.

To have brought the *King to Condign Puniſhment*, hath not broke the *Covenant*, but it would have broke the *Covenant* to have *ſaved him* from thoſe *Judicatories* which both Nations declared in that *Covenant*, to be *Supream* againſt any Perſon whatſoever. God hath teſtified by all *Propitious and Evident Signs*, whereby in theſe latter Times he is wont to teſtifie what pleaſes him, that ſuch a *Solemn*, and for many Ages *unexampled Act of due Puniſhment was* no *Mockery of Juſtice*, but a *moſt grateful and well-pleaſing Sacrifice.* Neither was it to cover their *Perjury*, as he accuſes, but to *uncover his Perjury* to the *Oath of his Coronation. Milton's Eikonoclaſtes p.* 229.

I cannot confeſs any *Guilt*, It is ſuch a Cauſe that the *Martyrs* would gladly *come from Heaven to ſuffer for* if they might. I look upon it as the *moſt noble, and high Act of Juſtice*, that our Story can Paralel. *Cook's Speech. p.* 41.

REMARKS.

HERE you have the *Great Champions* of the *Presbyterian Cauſe*, calling like Horſe-Leeches for *Blood*; *Blood*, and with the *ſame Lips* that had called God a *Thouſand times* over to witneſs the Integrity of their Hearts, and the *Loyalty of their Intentions*, and with *Imprecations* alſo, not to be mentioned without *Trembling*. You would take theſe *Godly Miniſters* (as they Stile themſelves) to be Miniſters rather of a *Corporation of common Executioners*, than of

of an *Assembly of Divines*; and yet these Practices are recommended as the *Inspirations of the Gospel*, and they impiously ascribe to the *Holy God*, one of the most *Execrable Acts of Injustice and Cruelty*, that was ever committed upon the Face of the Earth, since the *Crucifixion* of his *Blessed Son*. They made a *Sale* of their *Sovereign* in a *Presbyterian Market*, like a *common Slave*, and when he desired only the comfort of some of his *own Chaplains*, or a *Common-Prayer-Book* in his last *Distress*, these *unchristian Hypocrites* did by a *Formal Resolution* of State, refuse that *relief* to their *Lawful Prince*, which was never known in any other case to be denyed to a *common Felon*.

Thus did the *Presbyterian* copy after the *Barbarities* of a *Spanish Inquisition*, and (however he may think himself injured by the *Comparison*) publickly assert one of the most *Bloody Tenets of the Papists*. For is not the Doctrine of *Deposing* and *Killing of Kings*, that upon which the Power of *Rome* stands, and by which it keeps up its *Awe* and *Authority* upon the Kingdoms of the Earth? Is it not the *darling Principle* of that *Church*, and the choicest *Jewel* the *Pope* has in his *Cabinet*? So that these *Rebels* could not have taken a more ready way to gratifie the *Enemies of God and his Church*, than by doing as they did. And

if

if they had purpoſely contrived to get into Favour with his *Holineſs*, the moſt likely Method that could be thought of, was to remove that *Bleſſed Prince* out of the way, that always ſtood the *Fence and Bulwark* to our *Religion* and *Laws*, againſt the bold Invaſions of *Error* and *Superſtition*. So that no doubt the *Papal Conſiſtory* owes the *Covenanting Brethren* a great many thanks, for the Signal Service they have done them, ſince theſe *Good Men* have anſwer'd any Deſign the *Pope* could have had upon the *Royal Martyr*, as effectually, as if the *Holy Father* had diſpatched a *Commiſſion of Jeſuits* on purpoſe upon that *Errand*.

CHAP. XI.

Reflections of the Modern Presbyterians *upon* King Charles the Martyr.

LET not the *Church of England* become a Name of ſuch *Treaſonable Importance*, that it muſt belong to none but to that *Faction*, whoſe *Religion* lyes in *Sainting their Martyr Charles the Firſt*; whoſe Reign was ſpent in *Plotting* and *Contriving* to ſubvert the *Religion*, *Laws* and *Liberties* of the *Engliſh Nation*, and who (notwithſtanding the Sham of *Icon Baſilike*) its fear'd would have been another *John Baſilovitz*, if he had proſper'd in

in his War againſt the *Parliament*. *A Letter of Advice* 1700. *p.* 28.

The *Line* of all the World famed for *Blood*, and that had ravag'd the *beſt Families* in the Kingdom. *Review. Vol.* 3. *N.* 122.

The Ballance between *Forty one*, and *Eighty eight*, will appear to run againſt him, and the Difference between the *Dry Martyrdom* of *King James*, by his *Paſſive Obedience Church-Subjects*, and the *wet Martyrdom* of *King Charles the Firſt*, by People that never made any *ſuch Pretence* will appear ſo *ſmall* that------*Ibid. N.* 123.

Country M. Pray Sir, are there a great many of thoſe People alive, that *Cut off the Head of King Charles the Firſt? Obſervator. V.* 2. *N.* 89.

Obſ. No, no; they are Dead and gone a long time ago? However, the *Story* ſerves ſome Men, as *Raw-head and Bloody-bones*, to affrighten ſome, and Calumniate others. Now for my Part, I know nothing of the Buſineſs of *King Charles the Firſt*: I was born ſince the *Reſtoration*, and I have ſo high a value for the *Prudence* and *Juſtice* of our *Foreſathers*, as not to Condemn any of their Actions for the *Common Good*. We are unkind to ourſelves, in Cenſuring the *Juſtice* of our *Forefather's* Actions, and thereby do give a handle to our *Succeſſors* to Cenſure ours.

Anniverſary Anthem, 1695, 98 *and* 99. *Secret Hiſtory of the Calves Head Club. p.* 41.

I.

What the Devil *means all this Pother*
On this Day more than another?

See ! the Sot to Church *reels out,*
See the Leacher *leaves his Whore ;*
The Rogues *that never pray'd before*
Are grown moſt Plaguily *Devout.*

II.

Prithee Parſon *why thoſe Faces,*
Pious Frowns and damn'd Grimaces ?
Why ſo many Creeds *and Maſſes*
Collects, Leſſons, and the reſt
Of the Holy Garbidge *dreſt*
Proper Food for Mumbling *Aſſes ?*

III.

Oh Sir ! it's a Debt, *they ſay*
Mother-Church *muſt yearly pay*
To her Saints *Canonization ;*
It was the Day *in which he fell*
A Martyr *to the Cauſe of* Hell
Juſtly *Crown'd with* Decollation.

IV.

Mirth for us and Generous Wine ;
Let the Clergy *Cant and Whine*
Preach and Prate about Rebellion ;
No more Beaſts of K-----s *good Heaven !*
Such as late *in Wrath were given*
Two Curs'd Tyrants *and a Stallion.*

V.

Now prepare my Lads and Stand
Each his Bumper *in his Hand,*

Brutus

Brutus *'tis a Health to thee!*
Thou whose Generous *Arm and Sword*
In a Cause like ours restor'd
Rome's *expiring Liberty!*

VI.

Fill the Glass with sparkling red
Look, it was the Tyrant bled.
Thus our Fathers *let us see*
What before had Sacred *stood*
Fawn'd and *Worship'd as a God*
Was Flesh and Blood *as well as we.*

Having open'd this *Natural and Spiritual Mongrel King James the First*, and seen his *Papistical* Heart and *Popish* Entrails, I think for a while to lay him aside; but at present being weary with *raking* in such *Rubbish*, I will now for my Refreshment *dissect the Son*, whereby you will see he is a *Chip of the Old Block*, and no Bastard, but *Dad's n'own Child. The Portraicture of King James the First, and King Charles the First. p.* 22. 1717.

It has been, and still is a matter of Astonishment to me to see Men so sadly *bewitch'd about the Death of King Charles the First*, in Canonizing him for a *Martyr. p.* 39.

He dy'd as a *Criminal*, who had committed *High Treason*, and other *High Crimes* against the known and Fundamental *Laws* of the Kingdom, to which *he was Subject*, as well as any of his Subjects; now to Canonize the King for a *Martyr*, who suffer'd Death *by the Laws of the Land* (he being lyable to the *Lash and Penalty* of the same, as well as others) I cannot unfold. The Charge *accuses* him, and he cannot *acquit* himself thereof, and since he could not acquit himself thereof, the

Court

Court condemns him as guilty of the Charge. I wonder how it came about, that his *Name* was incerted in the *Calendar*, having no Example or Authority for it, unless it was by the Means of his *Father the Pope*. Example there is none, for he is the *First King* Canoniz'd as a *Martyr* for *suffering as a Criminal*; and Authority there is not any. Now, Gentlemen, endeavour after a *Hearty Repentance* for the *Idolatry* you have been guilty of, to blot him out of the *Calendar* of your Hearts, and out of your *common Calendar*, for you find he has nothing to do to *sit there*. *p.* 45, 46, &c.

I could never see the reason to think the Sin of the *Thirtieth of January* was a *National One*, that should oblige us to *fast Yearly*, so long a time after it. *Pierce on the Thirtieth of January, Preface.*

Every one of the *Stuarts*, either favour'd or profess'd, or promoted *Popery*, the late incomparable *Queen Mary* excepted. *State Anat. Pa.* 1. *p.* 5.

Their Observation of *Festivals*, and in a particular manner the *Thirtieth of January*, is as Superstitious as the Observation of *Popish Feasts*. *Toryism the worst of the two*, *p.* 11.

I have read of a *Monarch*, a *Glorious Churchman*, for whom once a Year many *Godly Revilings and Falsehoods* are utter'd, and many *Handkerchiefs* wet, who besides many other Instances of his *Sincerity and Devotion*, swore to the *Espousals* of one *Lady*, while he was engag'd *by Heart and Hand* to another whom he afterwards Married. *Alberoni's Apol. p.* 9.

On every *Thirtieth of January*, how many *Butchers* does he send home, calling for their *Cleavers* to hew in Pieces all the *Presbyterian Dæmons* that had a hand in the *Slaughter of the Martyr? Alberoni's Apol. p.* 30.

REMARKS.

A False Notion has been taken up of *Late Years*, as if it were inconsistent with the Temper of a *Christian* to inveigh against the Treason of those *Regicides*, who imbrued their Hands in the *Blood* of their *Martyr'd Sovereign*; as if it became us rather to *cast a Veil over it*, than to expose it to *Publick View*, and as if the *Memorial* of it ought at last to be *discontinued*, lest by ripping up *Old Sores* we Transgress the Bounds of *Charity and Moderation.*

But are *Murder* and *Rebellion* Sins that ought to be touch'd *gently*, and to be handled with *Caution* and *Tenderness*, or are *those Sins* become less Abominable in our *Days*, than they were in the Days of our *Fathers?* Has not the *Legislative Authority* set apart a *Day*, that the Guilt of that *Sacred Blood* might be *confess'd* and *lamented*, and should that Guilt on such Occasions be *stifled*, *extenuated*, *dissembled?* Is it seasonable to Preach against *Rebellion* on the *Fifth of November*, and is the same Doctrine *unseasonable* upon the *Thirtieth of January?* Are Treason and Rebellion so *Indifferent Things*, that we ought not to Censure *Rebels* and *Parricides*, who spend the *Anniversary Fast* in *Clubs* and *Debauch-*

es? Have any Alteration been made of late in the *Decalogue*? And is the *Fifth Commandment* that enjoyns *Reverence* to Governors, or the *Sixth* which prohibits *Murther*, repeal'd? The Design of *Publick Authority*, by setting apart the *Thirtieth of January*, was not only to mention the Virtues of the *Royal Martyr* to his Eternal Honour, but to *brand the Memories* of his *Murderers*, to their Everlasting Reproach; and tho' we are told by Men of *pretended Moderation*, that it is high time now to lay aside the Remembrance of *Crimes* so long ago committed, that the *Regicides* have long ago answer'd for this *Fact*, at the Bar of *Publick Justice*, yet certain it is, that such an *Act of Oblivion* is neither due to them by the Laws of God or Men; for if to perpetuate the Memory of *Infamous Persons* were inconsistent with a *Gospel Temper*, if it were a Breach of *Christian Charity* to brand *Traitors* and *Unrighteous Judges* with Marks of Ignominy, the Name of *Judas Iscariot*, and *Pontius Pilate* had never stood recorded in our *Bibles*.

May *that Days Solemn Fast* never be forgotten, never be blotted out of the *Records* of Time, whatever some Men may desire! May that *Days* Action be always Remembred, to the Shame and Everlasting Reproach of those Men! And to teach us and

our

our *Posterity*, what we must expect hereafter, if ever the *Justice of God* for the Sins of this Nation should ever suffer the Hand of *these Men* to prevail again!

CHAP. XII.

The Blasphemous *and* Heretical Doctrines *of the Old* Presbyterians.

O Give thanks unto the Lord for *he is gracious, and his Mercy endureth for ever*, who remember'd us at *Naseby*, for his Mercy, *&c.* Who remember'd us in *Pembrokeshire*, for his Mercy, *&c.* Who remember'd us at *Leicester*, for his Mercy, *&c.* Who remember'd us at *Taunton*, for his Mercy, *&c.* Who remember'd us at *Bristol*, for his Mercy, *&c.* *Dissenters sayings, part* 2. *Pa.* 56.

Honourable Patriots, *Christ* is gone out with his *Triumphing Arms*, conquering and to conquer; and if you want *Army*, or *Money*, or *Horse*, for their Accommodation, God is the great *Landlord of Heaven and Earth*: Art thou then *God's Tenant*, and dost own him *Knights Service*, and *Plough Service*, and doth he want thine *Horse*, and shall he not have it? *Tasdale to the Commons. p.* 15.

O God, O God, many are the hands lift up against us, but there is one God, it is *thou thy self O Father, who doest us more mischief than they all.* O Lord, when wilt thou take a *Chair*, and sit among the *House of Peers?* And when O God, when I say wilt thou *Vote among the Honourable House of Commons?* We know O Lord, that *Abraham* made

a *Covenant*, and *Moſes*, and *David*, made a *Covenant*, and our *Saviour* made a *Covenant*, but thy *Parliament's Covenant* is the *greateſt of all Covenants*. I ſay, this is *God's Cauſe*, and if our God has *any Cauſe*, this is it, and if this be not *God's Cauſe*, then God is no God *for me*, but the *Devil is got up into Heaven*. *Dugdales ſhort View. p.* 568.

If God did not finiſh the *Good Work* which he had begun in the Reformation of the *Church*, he would ſhew himſelf to be the *God of Confuſion*, and ſuch an one as by *cunning Stratagems* had contriv'd the *Diſtruction* of his own Children. *Short View. p.* 567.

Iſaac Maſſey, a Lecturer at *Uppingham*, in *Rutlandſhire*, having *Conſecrated* the *Wine*, after his *faſhion*, ſmote himſelf on his Breaſt and ſaid to the People: *As I am a faithful Sinner*, Neighbours, *this is my Mornings Draught*, and then turning himſelf about to them ſaid; *Here's to you all*, and ſo drank up the whole *Cup full*. *Ibid.* 569.

The *Saints* ſhall have the ſame *Worſhip*, *Honour*, *Throne and Glory*, which *Chriſt* now hath, and ſhall be endowed with a *Greater Power of Miracles* than *Chriſt* had, whilſt on Earth. *Erbury at Oxford Wood. Ant. lib.* 1. *p.* 369.

O Lord thou haſt given us never a *Victory* a long while, for all our *frequent Faſting*; what doſt thou mean O Lord, to fling us in the *Ditch*, and there *leave us? Vines at St. Clemens.*

I profeſs, *Saints*, we muſt go and lay our heads together, and conſult *what we ſhall ask God next*, for he will give us whatſoever *we ask*; we muſt agree to ask ſomething now for *Jeſus Chriſt*, for we have enough *for ourſelves* already. O Lord, when ſhall we hear the ſound of *Chriſt's Horſe Heels? Feak at Blifry. Aug.* 8. *and* 11. 1653.

What ailed you, ye mighty Armies at *Keinton*, *Newbery*, *York*, *Naſeby*, that ye *fled*, *and were driven*

ven backwards? Why, they ſaw thee, *O Jeſus!* They ſaw thee appearing *in the midſt of us*, ſo they fled *before us. Sterry to the Com.* 1645, *p.* 23.

I ask whether the *Repetition* of theſe Words [Our Father, *&c.*] after Men have been long *Praying* for the Things contained in them, as the Manner of ſome is, be not ſo remote from any Pretence or Colour of Warrant in the Scripture, as that it is in plain Terms *ridiculous. Owen Vind. Evangel. p.* 669.

Where is the God of *Marſton Moor*, and the God of *Naſeby*, is an acceptable Expoſtulation in a *gloomy Day?* O what a Catalogue of *Mercies* has this Nation attain'd to in a Time of Trouble! God came from *Naſeby*, and the *Holy one* from the *Weſt*, Selah. *Owen's Ebenezer, p.* 13.

The Covenant was the Parliament's *Sword* and *Buckler*; for when the *Cavaliers* ſhall ſee ye come armed with the Covenant, they will *run, run, run from the Preſence of the Lord of Hoſts. Coleman's Exhort. p.* 8.

Let them firſt *ſhave their Heads*, and pare their *Nails*, as the ſtrange *Virgin* of old was commanded to do, and ſo let them enter into that *ſacred and dreadful Covenant. Bond to the Com.* 1645. *p.* 37.

Chriſt and his Apoſtles were the greateſt of *Conventicle-Preachers*, and almoſt preached no other Way. *Hiſt. of Indul. p.* 17.

There is no *dallying* with God now; much *Delay* has been uſed already, too much; God is angry, and ſeems to ask once more, *Will you ſtrike? Will you execute Judgment, or will you not? I will have the Enemies Blood and yours too, if you will not execute Vengeance upon* Delinquents. *The Day of Vengeance is in my Heart, and the Year of my* Redeemer *is come. Caſe to the Com.* 1644. *p.* 13.

Go on courageously; never can ye lay out your *Blood* in such a Quarrel: Christ shed all his Blood to save you *from Hell*; venture all yours to *set up him upon his Throne*. *Marshal's Panegyr. p.* 21.

You fight for *God*, you fight for *Jesus Christ*, you fight for the *Holy Ghost*. *A Spiritual Knapsack for Parliam. Soldiers, p.* 67.

Men say that Faith is *supernatural*; but how can it be above Nature to believe that which we see sufficient Ground to believe? And to believe any thing of which we have no plain Ground and Reason, is so far from being *above Nature*, that it is below it, and proper to *Fools*, not to reasonable Men. *Edwards's Catalogue of Errors, p* 31.

The Scriptures cannot be said to be the *Word of God*; there is no Word but *Christ*; the *Scriptures* are a *dead Letter*, and no more to be credited than the *Writings of Men*, not *Divine*, but *Human* Invention, *Ibid. p.* 15.

Right *Reason* is the Rule of *Faith*, and we are to believe the *Scriptures* and the Doctrine of the *Trinity*, *Incarnation*, *Resurrection*, so far as we see them *agreeable* to *Reason*, and *no farther*. *p.* 16.

In the *Unity* of the *Godhead* there is not a *Trinity* of Persons; but the Doctrine of the *Trinity* believed and professed in the Church of God, is a *Popish* Tradition, and a *Doctrine of Rome*. *p.* 17.

Jesus Christ is not *very God*, not God *Essentially*, but *Nominally*, not the *Eternal Son* of God by *Eternal Generation*; no otherwise may he be called the *Son of God*, but as he was *Man*. *p.* 18.

We did look for *great Matters* from one *crucified* at *Jerusalem* Sixteen Hundred Years ago, but that does us *no good*, it must be a *Christ formed in us*. *Ibid.*

Christians in receiving the *Lord's Supper* should receive with their *Hats on*, with their *Heads covered*;

ed; but the *Miniſters* ſhould adminiſter it with their *Hats off, uncover'd.* p. 25.

'Tis as lawful to break any of the *Ten Commandments*, as to *baptize an Infant*; yea, 'tis as lawful to commit *Adultery* and *Murther*, as to *baptize* a Child. *Ibid.*

REMARKS.

NEVER but under the Government and Influence of *Presbytery* was there ſo lamentable a Face of *Things*, never ſuch Variety of *Hereſy*, ſuch Wantonneſs and Extravagance in *Blaſpheming* of God under Pretence of *Religion* and *Conſcience*; and this is the State whither the *ſame Manner of Men* are driving again. Experience, they ſay, is the Miſtreſs of *Fools*; but they are *Fools* to be *begg'd*, whom even Experience, ſo *dearly purchas'd*, is not able to make *wiſer*.

It would be happy for this Kingdom, if thoſe *Diſſenters* who have any real Concern for *Chriſtianity*, would learn from this Inſtance of their *deluded Predeceſſors*, how little the Cauſe of *Religion* (under all the Pretences of it) may be at the *Heart* of thoſe with whom they have intruſted the *Conduct* of their Affairs; and would conſider whether their *chief Aim* may not be under Pretence of *Liberty*, to make Uſe of their Aſſiſtance, partly to *State Purpoſes*, partly to lay the Mounds and Fences of all

Religion level with the *Ground.* I must own it seems to me very plain, that the *present Generation* are much more inexcusable in their Attempts upon the *Establishment*, than those I am now speaking of; because as *Hypocrisy* was in *those Times* brought to its utmost *Perfection*, so were the Pretences of *purer Religion* always alledg'd (by the few designing Men that were deepest in the *Secret)* with such an Air of *Seriousness* and *Concern*, that I make no Question, but many Persons of no *inconsiderable Character* and Station, thought them verily in Earnest.

But those who for many Years past have undertaken the *Patronage* of the *Dissenting Cause*, have little less than profest and declar'd themselves *Atheists*, have vented the worst and most horrid *Blasphemies*, have committed such Profanations as were scarce ever heard of before, have lived in open Practice of the *lewdest Crimes*, have employed the *Pens* and supported the *Persons* of such as have advanced Principles plainly destructive to all *Government* (more especially *Ecclesiastical*,) or received the Opinions of the most known and *condemn'd Hereticks*; In a Word, have used the Labours of the *worst* and most *harden'd Wretches* in the Cause of *Heresy*, *Anarchy*, and *Infidelity*, directing them to attack not the *Church* of *England* only, but *Christianity*

ty it ſelf, (as well in the *Bulk*, as in the *Detail* of every *Fundamental Article*,) and even the very *Being of Almighty God*: Inſomuch, that were it allowable to mention *Particulars*, and produce the *Names* and *Characters* of their *Patrons*, I might appeal to the *Conſcience* of any Religious and Well-meaning *Diſſenter*, whether ſuch Perſons are not more likely to eſtabliſh the *Alcoran* than the *Presbytery*. Nor muſt it be unobſerv'd, that as the Deſigns on foot againſt *Chriſtianity*, cannot be acompliſhed without a vigorous Aſſault upon that *Church*, which is the greateſt Ornament and *Support* of it, nor that Aſſault carried on by any Means which promiſes more Succeſs, than thoſe of ſupporting the *ſeveral Sects* among us, and arguing *for them* in theſe *poiſonous Papers*; ſo have the Books and Writings of theſe *horrid Blaſphemers* been, on that Account, greedily embraced by the Generality of the *Diſſenters*, their Arguments *cheriſhed* (and transfuſed, for Want of other Men among them who could help them to any thing that looks like *Learning*, into ſuch *poor Pamphlets* as any of them publiſh) with great *Applauſes* of thoſe *black Performances*, and very *cool* and *ſoftning* Declarations againſt the *Blaſphemies*: So that the preſent Conteſts are not betwixt the *Church* and the *Conventicle*, but betwixt *Chriſtianity* and *Infidelity*. And doubtleſs it muſt be a great

Degree of Malice which would purchaſe the Ruin of the *Church* of *England* at the Expence of *Chriſtianity*, and had rather ſee *Atheiſm* flouriſh than *Epiſcopacy*; which, ſhould the Party prevail at preſent, would be the *certain Event*. Though I am unwilling to think it the direct Intention of any other among them, than their *few Chiefs*. And, Good God! Will it be credited by *After-Ages*, that thoſe who contend for the *Purity* and Reformation of *Religion*, ſhould lend their Aſſiſtance to ſuch *Leaders*? And will it not appear *doubly Monſtrous*, if any Members of the *Church*, whoſe Ruin is in this *deſperate manner* ſought after, more eſpecially any that *preſide* or *wait at her Altars*, be found, by concurring with theſe Men in many of their *Opinions*, *excuſing* others, and continually *pleading* for *Favour* to all of them, to give their *Names* and *Countenance* to *ſuch a Party*?

CHAP. XIII.

The Blaſphemous *and* Heretical Doctrines *of the* Modern Presbyterians.

THE *Divinity* attributed to the *Son* and *Holy Ghoſt* is *unſcriptural* and *Idolatrous*; to be ſhort, *Trinitarianiſm* is *Polytheiſm* and *Idolitry*, if there

there be any such thing in the World. *A Brief Confutation of the Doctrine of the Trinity.* p. 9, 14.

One of my old Acquaintance always thought the *Moral part of the Bible* very good, but he also thought that by the strength of his own Reason he could have writ *as good a Moral himself. An Account of the Growth of Deism*, p. 22.

Does not *every one* as well as the *Minister* equally apply the *Bread and Wine* to the same Holy and Spiritual use in *commemorating* the Benefits received by our *Saviour*, and in offering up the same *Prayers*, and desiring the same *Blessings?* And whoever does this with a due Application of Mind *rightly consecrates the Elements to himself*, since this is the only *Consecration* they are capable of, any thing further than this may rather be called *Conjuration*, than *Consecration. Rights of the Christian Church*, p. 108.

And now I appeal to all Men that have any *Freedom of Judgment* remaining, whether this *Creed of Athanasius* is fit to be retained in any *Christian*, much less the *Protestant and Reformed Church?* since it subverts the *Foundations* not only of *Christianity*, but of *all Religion*, that is to say, of *Reason* and *Revelation. Brief Notes on the Creed of* Athanasius, *p.* 7.

Indeed *Creeds* were the *Spiritual Revenges* of dissenting *Parties* upon one another. *The History of Religion.* p. 312.

But what *Creeds* and *Articles of Faith* can be produced that are not *doubtful* and *disputable*, that which goes under the name of the *Apostles* not excepted; It being neither of undoubted *Authority*, nor indisputable or *unambiguous Sense* in some *Articles* thereof, though it be generally received by *Christians* as venerable for its *Antiquity*, and professed or rather *said by all*, even those who understand not what they say when they *recite* it. *The Unreasonableness of imposing Creeds.* p. 14, 15.

If

If those Writings which they call *Holy Scriptures*, are of *their side*, as they all say they are; I make no doubt but they are of their *own Inventing*, and if those Powers which both *Papist and Protestant Clergy* claim to themselves, were founded by *Jesus Christ* their Patron, I think the *old Romans did him Right in punishing him with the Death of a* Slave. *Account of Deism.* p. 25.

Nor can I yet tell how to satisfy my self to be present at the reading of a *certain Creed*, which I can't *Believe* because I can't *Understand* it, and that too, when 'tis read as the *Belief* of all *present*, and 'tis expected I should testify my assent *by standing*. *Letter to a Dissenter at* Exeter, *p.* 7.

My Wonder is yet more rais'd when I consider upon what *slight Grounds* they build their *confident* Assertion, that to believe in the *Trinity* is a fundamental *Article* of the *Christian Faith*; God has made the *Articles of Faith* plain and *obvious* to the *meanest Capacity*. p. 9.

The Father is *one God*, in contradistinction to *Jesus Christ*; when St. *Paul* says, there is but *one God*, and that *one God* is the *Father*, does he not as *fully exclude the Son and the Holy Ghost* from being but *One God*, as Words can do it? Can any one think that St. *Paul* would express himself thus, if he meant that *Jesus Christ* was not *distinct* from that *One God*, or if he apprehended that *Christ* was a *Mediator* between *himself* and *them?* The *God-head* is attributed peculiarly to the *Father*, and he as distinguish'd from the *other Persons* is said to be the *One God*. If the *Father* be the *only true God*, how can *Christ* be the *only true God* also? Is it possible there should be *two*, who should each of them be the *only true God?* p. 12.

Christ

Christ had no *Rational Soul* distinct from the *Word*, which may well be understood to supply the *Place of a Human Soul*, p. 28.

Man-Worship is *Idolatry*, our *Saviour* is a *Man*, and consequently not entituled to *Divine Worship*. *Sincere Thoughts of a Private Christian*, p. 40.

They who worship *Christ* as *God* are *Idolaters*, and notwithstanding any other Professions of theirs, annul and make void *all Hopes of Salvation*, p. 49.

Why may not every Man in *disputable* Matters, (such as the Doctrine of the *Trinity*) be suffered to enjoy his *own Persuasion* without Molestation or Disturbance? Pierce *at the opening of a new Meeting-house*, p. 20.

In Religion it is an *establish'd* Rule, that the better a Man sees, the more occasion he has for a *Guide*, and that he walks most *Safe* that is most *Blind*, especially if he has the good Fortune to be led by another full as *blind* as himself. *Cardinal* Alberoni's *Letter*, p. 6.

I wish indeed that *God*'s Will were the *Church*'s, but pray God the *Church*'s may never be *God*'s. Away with this ridiculous Will of the *Church!* away with this ridiculous Notion of declaring the *Will of God!* Ridiculous indeed! *Monstrous! Abominable!* Dalrymple's *Letter*, p. 13.

By the Word *Church* you may manage the *Mob*, as Plowmen do *Horses* by *HIA WO----Church* (i. e. the *Name* of it) the *Mob* are as fond of as a *Child* of a *Hobby-horse*. *Ibid.* p. 40.

I flatter my self that by perusing the following Dissertation you'll be fully convinc'd there is a Sense wherein the *Mahometans* may not *improperly* be reckon'd and call'd a Sort or Sect of *Christians*, as Christianity was at first esteem'd a Branch of *Judaism*; and that consequently should the *Grand Seignior* insist upon it, they might with as much Reason and Safety be *Tolerated* at *London* and *Amsterdam*,

ſterdam, as the *Chriſtians* of every kind are ſo at *Conſtantinople* and throughout all *Turkey*; you'll ſee that *Jeſus* did not, as 'tis univerſally believ'd *aboliſh* the Law of *Moſes*, neither in *whole* nor in *part*, not in the *Letter* no more than in the *Spirit*. Finally, you'll diſcover ſome of the fundamental Doctrines of *Mahometaniſm* to have their Riſe from the *earlieſt* Monuments of the *Chriſtian Religion*. Toland's Nazarenus, *p.* 5.

In the Buſineſs of *Excommunication*, do we not ſee their *Maker* is made little better than their *Executioner?* He is obliged not only to ratifie their *Sentence*, but to deliver the Perſon *Excommunicate* into the ſafe Cuſtody of *Satan* their *Gaoler* in *Comitatu Hell*. The Priſoner, the while, not finding himſelf a bit reſtrained by his crediting *Landlord* the *Devil*, goes to the *Court*, and for a little Money is *abſolved*, be his Crime what it will, and this Sentence alſo muſt be *ratified in Heaven*, and the former *Unratified*; and the Great *God*, as if he were the *Conſtable of the Court*, muſt take the *Priſoner* out of a *Goal* where he *never was*, and from the Cuſtody of a *Goaler* whom he never *ſaw*, and reinſtate him in a *Church* which perhaps he never *own'd*. Thus is the Creator of all Things, and the giver of all Good made the *Inſtrument of their Anger* and *Avarice*, and a Property to bring them *Reverence* and *Money*. Alberoni's *Apology*, p. 12.

A Parſon's *Bull* and his *grey Pad* feed on *Tithe-Hay* and *Corn*, which is the *Provender* of theſe *Brutes* by *Divine Right*; and yet I never obſerved they grew *fatter* upon this *Divine Food*, than a *Lay Bull* and a *Lay Stone-Horſe*, or were leſs addicted to *Carnality* and *Lewdneſs*. *Ibid. p.* 24.

I have ſometimes conſider'd the ready Aſſent which the *Common* and *Illiterate People* give to the Doctrine of the *Trinity*, as deliver'd by the *Ancient Gentry*

Gentry of Nice, and for which they have *Orthodoxly* contended at times with all the World. It seems difficult to place it to any Account save this, that it is planted in Human Nature by the *Prejudice of Education*, and maintain'd by *Human Engines*. But here I caution my Readers not to make too hasty or too *natural* a Transition from hence to the Absurdities of the *Turkish Alcoran*, or the Religion of the *Brachman*'s in the *East Indies*. *A sober Reply to Mr.* Higgs, p. 1, 2.

Then as for your *Begotten*, or *Proceeded*, I doubted not to have seen them also *distinguish'd* from the rest of the Words in *Size*, if not *Colour*, as being *establish'd Terms of Art*, amongst the Masters of *modern Arithmetick*. *Ibid.* p. 7.

Remove all these Differences we will fairly own *Three Persons* are really *one*, but 'till you do that, as I have learnt at the *Writing School*, I will continue to assert that *once One* is not *Three*, and *three times One* are more than *One*. *Ibid.* 12.

I agree with you intirely that the Multiplication of this *Unity* by it self, and producing *Three*, is an *Imperfection*, I was going to add *Contradiction*, *Inconsistency*, and a great deal more, but *Mum!* *Ibid.* p. 22.

I remember a few days since in company with some *Gentlemen* belonging to the *Trinity House*, I made an Experiment upon the *Old Applewoman*, the Corner of our *Alley*. I agreed with her for *one Pipin*, and chose *Three* exactly alike for size and colour, and put them into my *Pocket*: The *Old Woman* demanded more *Money*, but I insisting that these *Three Pipins* were but one *Pipin*, and that it was as plain as the *Nose* on her Face, she immediately rais'd a *Mob* upon us, and *your Friends* were sufficiently satisfied how little *Nature* had to do in your *New Discovery*. *Ibid.* p. 22.

We

We see our *Saviour* himself after his *Resurrection*, appealed to the *rational* Faculties of *Thomas*, and subjects the Proof of the Fact to the Conviction of his own Senses, without terrifying the *poor scrupulous Fellow* with the Language of our *Hopeful Saint*, *Athanasius* I mean; after whose Example indeed, too many *Modern Zealots* have, and would still continue to copy; and as an earnest of their *Fire and Brimstone* hereafter, give the *doubting Wretch* over to *Fire* and *Faggot* here. Oh the irresistible Force of *Human Engines* when thus applied! *That* Alexandrian *Creed-maker has done us much Harm, the Lord reward him. Ibid.* p. 23.

A Short *Detestation* of the *Athanasian Creed* as the *Heresy of Heresies*; which consisteth in nothing but *Lies*, *Nonsense*, and *Blasphemy*; all which is contained in the first *Assertion*, as follows: *(A Half Sheet dispers'd publickly in the Streets.)*

Lies; In that it affirms that the *Three* that *bear Record in Heaven*, is a Declaration of what God is by *Nature*------ *Athanasius* and his Followers are found to be inconsistent *Fools*, *Liars*, and *Hereticks*, in that they (with him) in the *Godhead*, pretend to give a *Trinity* of Descriptions; and he that gives Credit to this *Heresy*, worships in the dark a *comprehensible God*, by which *he shall not be saved.*------ It is a *Lie* to say of the *Son* he is an *Uncreated Being*.

Of the *Torments of Hell*; with many *infallible Proofs* that there is not to be a *Punishment after this Life*, for any to endure, *that shall never end.* Printed 1720.

Is it not a very strange thing, that themselves should expound *Hell* for a terrible and dreadful Place of Torment *never to end?* O horrible *Abuse*

and

and Blaſphemy againſt God and his *Word!* and even all Men are *deluded* and *deceived* thereby; verily, verily, they deſerve the Name they give to others of *denying the Word of God*, p. 8.

They are at a great Loſs to prove *Hell* by a plain place of Scripture truly tranſlated, *their Hell of Torments never to end*, p. 17.

Their Opinion of a *Puniſhment never to end is* contrary to the *Word of God*, in that it doth maintain that the *Wicked* ſhall have *Eternal Life*, p. 37.

If *Adam* had not ſinned he ſhould have *died*, p. 38.

If *Adam* had not *died*, he ſhould have continued in *this World*, he ſhould not have gone to the *World to come*, therefore by his *Fall* he loſt *no Happineſs*, nor *Eternal Life* in that World, for he could not by that *Fall* loſe more than he had and was to have, *p.* 39.

It is evident that the *Puniſhment* of the *old Serpent the Devil*, of the *Woman*, and of the *Man*, for their Sin are only *Puniſhments of this Life*, there is not the leaſt Word of any *Puniſhment after this Life*, much leſs of a *Puniſhment never to end*, p. 41.

The Word ſaith, *God's Fury is like Fire, in the Fire of his Jealouſie he ſhall make a ſpeedy* riddance *of all them, in the Day of the Lord's Wrath*, Ezek. 1. 18. but to continue in *Torment for ever* is no *ſpeedy Riddance*, therefore there is no *ſuch Puniſhment* to be, *p.* 47.

REMARKS.

NOtwithſtanding the *Safety* the *Church* enjoys under the Adminiſtration of the *preſent Powers*, yet *Chriſtianity* ſurely was never in ſuch *Diſtreſs* ſince *Chriſt* had a *Church* upon Earth; for I verily believe that never were the *Miniſtrs of Chriſt* ſo

abuſed and vilified, never was the *Divine Authority* of the *Scriptures* ſo arraign'd and ridicul'd, never were ſuch *Horrid Blaſphemies* printed in any *Chriſtian State*, from the Foundation of *Chriſtianity* to this Day.

The Preſent *Archbiſhop of Canterbury* (the *ſuppoſed Author* of a *Letter* to an Eminent *Presbyterian Clergyman* in *Switzerland*,) gives a melancholy Account of the preſent State of *Religion* in *England*.

" The Church of *England*, ſays he, is " broken by *Parties*, and rent by *Schiſms*, " and in ſhort *diſtracted* with ſuch a Num- " ber and Variety of *Separatiſts* that they " want apt Names to diſtinguiſh them- " ſelves from one another, and to deſcribe " themſelves to the reſt of the World.

" And I wiſh even this were our higheſt " ground of Complaint! But it muſt be ful- " filled what the *Holy Spirit* foretold in " times paſt, ſo that among *our ſelves* " Men have riſen ſpeaking *perverſe Things*. " But why do I ſay *Men?* When even *Pa-* " *ſtors*, nay, *Biſhops* themſelves pull down " with their *own Hands* the *Church* in which " they *Miniſter*, and to whoſe Doctrine " they have over and over *ſubſcribed*, even " they to whom the Preſervation of the " *Church* is committed, and whoſe Buſineſs " and Duty it is to watch againſt her *Ene-* " *mies*, and to oppoſe and reſtrain, and pu- " niſh them. Yes, *they* ſtrive to under-

" mine and overturn the *Authority of the*
" *Church*, for which they ought not only
" to *contend*, but if occaſion were, to *lay*
" *down their Lives.*

" Let it here ſuffice to ſay, in one Word,
" that *theſe Men* are angry at all Confeſſi-
" ons of *Faith*, and all *Subſcriptions* of *Ar-*
" *ticles*, and are for granting a *general Li-*
" *berty*, or rather a *general Licenſe* to all
" Men not only to *believe*, but to *ſpeak* and
" *write*, and *preach* whatever they pleaſe,
" tho' at the Expence and Ruin of the Grace
" of the *Holy Spirit*, the Divinity of our
" *Bleſſed Saviour*, and all the other *Funda-*
" *mental Principles* of our Religion.

" Who that is a *Chriſtian*, can, without
" Aſtoniſhment hear theſe Things of Men
" that *call themſelves Chriſtians?* And who
" can avoid *lamenting* that theſe *ravening*
" *Wolves* are not only not driven far away
" from the *Sheepfold*, but even received
" within the very *Incloſures of the Church*,
" and admitted to her *Honours*, her *Offices*,
" and her *Government*, and yet ſo unfortu-
" nately it is.

" But while we ſtrive for the things of
" *this Life*, we wofully neglect thoſe which
" belong to *another*; and becauſe ſome hope
" by the *Toleration* and *Advancement* of
" ſuch Men to catch the *Favour of the Peo-*
" *ple*, and by that means maintain them-
" ſelves in *that* which they have only *at*

" *Heart*, *their Power and Places*, they " care not what becomes of the *Church*, or " of the *Faith*, or of *Religion*, or indeed of " *Jesus Christ* himself, and *his Cause*.

" You will pardon me Sir, that to grati- " fy a *just Sorrow*, I thus express my *In-* " *dignation* with more than *usual Bitter-* " *ness* against these Enemies of our *Religi-* " *on*; I should accuse my self of *betraying* " *the Faith*, did I not on *every Occasion* de- " nounce *Damnation* against these *Here-* " *ticks*, &c.

And may the *Great God* inspire his *Grace*, and all the *Fathers of our Church*, with Courage and Resolution to see his *Holy Cause* vindicated, and to assert the *Divine Honour of his blessed Son*, and by that means avert that Portion of his *Vengeance* which we may justly fear is preparing to overwhelm this *Church and Nation*.

CHAP. XIV.

A Specimen of Presbyterian Preaching *and* Praying *Collected from the Works of Dr.* Echard.

TO *prepare the* Reader, *who perhaps may be surprized with the Title of this* Section, *and be inauced to think that the Instances that follow, belong to the*

the Writings *of the* Church of England Clergy, *I think fit to inform him that Dr.* Echard *being charg'd with this, in a* Reply *takes abundance of pains to Vindicate himself, by laying a double load of* Blasphemy and Ignorance *upon the* Dissenting Ministry, *and by a* Second Letter *in many Places declares that the* Sermons *and* Discourses *of the* Nonconforming Preachers, *were the Fountains from whence he drew his* Collections; *but he has put the Matter beyond dispute in the* sixty sixth *and* seventh Pages *of the* seventh Edition *of his* second Letter, *which for the Satisfaction of every Body concern'd, I shall transcribe in his* own Words.

" If I must needs trouble the World in telling " them who were those *Indiscreet and horrid Meta-* " *phor-mongers*, that I *chiefly intended*, they were " those who in the *late times* (and have not *as yet* " left it off) call themselves *God's special Saints*, his " *Favours* and his *Intimados*, but in reality were " more *Oliver's* than *God's*. Those I meant who " reading of *Jacob wrestling with the Angel*, and of " *coming to the Throne of Grace*, and being *puff'd* up " with all inward *Pride* and *Religious self conceit*, " (which they call'd *Gifts* and *Spiritual Worth*) were " arriv'd at all possible degree of *Rudeness Immo-* " *desty* and almost *Blasphemy* in their *Devotions* and " *Discourses* of God. You may easily know them " by this Doctrine, which some of them use to " Preach upon, *viz.* That is was the *peculiar Pri-* " *vilege* and *Prerogative of Saints* to be *saucy*, and " therefore such as these thinking themselves God's " great *Assistants* here upon Earth, his special " Confidents and Trustees of all Affairs of Reli- " gion; they would in their Prayers, and Sermons, " tell God *That* they would be willing to be at " any *Charge* and *Trouble* for him, and to do as it " were *kindness for the Lord, they must needs say that*

" *they have formerly received ſome Kindneſs from the*
" *Lord, and have been* beholden *to the Almighty, but*
" *they did not much queſtion but they ſhould find ſome*
" *Opportunity of making* him amends. *Indeed as for*
" *thoſe who are* Weak in the Faith, *and are yet but*
" Babes in Chriſt, *it is fit that ſuch ſhould keep at a*
" diſtance *from God, and ſtand* Cap in hand *to the*
" *Almighty, but as for thoſe that are grown up in all*
" Grace *it is comely enough for them to take a* great
" Chair and ſit at the end of the Table, *and*
" *with their* Cock'd Hats on *their heads to ſay*, God,
" we thought it not amiſs to call upon thee this
" Evening, and to let thee know how Affairs
" ſtand; we have been very Watchful ſince we
" have been laſt with thee, and things are in a ve-
" ry hopeful Condition.

Having given the Reader this Satisfaction I now introduce my *Quotations*.

It is reported of a *Tree* growing upon the Bank of *Euphrates*, that it brings forth an *Apple* to the Eye very *fair* and *tempting*, but inwardly it is fill'd with nothing but uſeleſs and *deceitful Duſt*; even ſo *Duſt we are, and to Duſt we muſt return*. Our *Souls* are conſtantly *gaping* after thee O Lord, yea verily our Souls do *gape, even* as an *Oyſter gapeth*. *Echard*'s *Firſt Letter. p.* 44.

Unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings; from which Words it plainly appears, that our *Saviour* paſſed through all the *Twelve Signs of the Zodiack*; and firſt, our *Saviour* was in *Aries*, or elſe what means that of the *Pſalmiſt? The Mountains skipped like* Rams *and the little Hills* like young Sheep; and again, that in the *Second of the Kings*, Chap. iii. and iv. *Meſha King of* Moab *was a* Sheep-maſter, *and render'd unto the King of* Iſrael *a Hundred thouſand* Lambs,

Lambs, *and what follows*? And an hundred thousand Rams with the Wooll; *Mind it, it was the King of* Israel. In like manner was he in *Taurus*, Psal. xxii. 12. *Many* Bulls *have compassed me, strong* Bulls of Bashan *have beset me round*, they were not Ordinary *Bulls*, they were *compassing Bulls*, they were strong *Bashan Bulls*. What need I speak of *Gemini?* Surely you cannot but remember *Jacob* and *Esau*, Gen. xxiv. 24. *And when her days to be deliver'd were fulfill'd, behold there were* Twins in her Womb. Or of *Cancer?* When as the *Psalmist* says so plainly, *what ailed thee O thou Sea, that thou fleddest, and thou* Jordan *that thou wast* driven back? 45.

The *Blots* and *Blurrs* of your Sins must be taken out by the *Aqua fortis* of your *Tears*; to which *Aqua fortis* if you put a fifth part of *Sal Almoniack*, and set them in a *gentle heat*, it makes *Aqua Regia*, which dissolves *Gold*. 47.

Omnipotent *All*! Thou art *only*, because thou art *All*, and because thou *only Art*. As for us we *are not*, but we *seem to be*, and only *seem to be*, because *we are not*, for we are but *Mites of Entity and Crumbs of Something*. *Ibid.*

A *Father* calls his *Child* to him saying, *Child* pull off this *Stocking*; the Child mightily joyful that it should pull off *Father's Stocking*, takes hold of the *Stocking*, and tuggs, and pulls, and sweats, but to no purpose, for *Stocking stirs not*, for it is but a *Child* that pulls: Then the *Father* bids the *Child* to rest a little and try again, so then the *Child* sets on again, tuggs again, and pulls again, aud sweats again, but no *Stocking* comes for *Child* is but *Child still*: Then at last the *Father* taking pity upon his *Child*, puts his hand *behind*, and *slips down the Stocking*, and off comes the *Stocking*; then how does the *Child* rejoyce, for *Child* hath pulled off *Father's Stocking*. Alas, *poor Child*! it was not *Child's*

ſtrength, it was not *Child's Sweating* that got off the *Stocking*, but it was the *Father's Hand behind*, that *ſlipt* down the *Stocking*. Even ſo. 48.

Chriſt is a Treaſury of all *Wares* and *Commodities*; Good People what do you *lack*? What do you *buy*? Will you buy any *Balm of Gilead*, any *Eye-Salve*, any *Myrrh*, *Aloes*, or *Caſſia*? Shall I fit you with a *Robe of Righteouſneſs*, *or* with a *white Garment*? See here! What is it you *want*? Here's a very choice *Armory*: Shall I ſhew you a *Helmet of Salvation*, a *Shield or* a *Breaſt-Plate of Faith*? Will you pleaſe to walk in and ſee ſome *precious Stones*, a *Jaſper*, a *Saphire*, or a *Chalcedonit*? Speak *What do you buy*? 49.

Beloved, you cannot *go to the Lord*, much leſs *run* without *Feet*; there be therefore, *two Feet* to *run to the Lord*, *Faith* and *Prayer*; it is plain that *Faith* is a *Foot*, for *by* Faith *we ſtand*, 2 Cor. i. 24. therefore by *Faith* we muſt *run* to the Lord who is *Faithful*: The ſecond is *Prayer*, a *Spiritual* Leg to bear us thither. Now that *Prayer* is a *Spiritual Leg* appears from ſeveral Places of Scripture, as from that of *Jonah* ſpeaking of *coming*, Chap. ii. *v.* 7. *And my Prayer* came *into thy Holy Temple*, and likewiſe from that of the *Apoſtle*, who ſays, *Heb.* iv. 16. *Let us therefore* go *unto the Throne of Grace*; Both intimating that *Prayer* is the *Spiritual Leg*, there being no *coming* nor *going* to the Lord without the *Leg of Prayer*. Now that theſe *Feet* may be able to bear us thither, we muſt put on the *Hoſe of Faith*, for the Apoſtle ſays. Our *Feet muſt be* ſhod *with the Preparation of the Goſpel of Peace*. 50.

Theſe Things I write unto you, that you Sin not; theſe Scriptures contain *Doctrines*, *Precepts*, *Promiſes Threatnings* and *Hiſtories*; now take theſe *five ſmooth ſtones*, and put them into the *ſcrip of the Heart*, and throw with the *ſling of Faith*, by the Hand of a

ſtrong

ſtrong Reſolution, againſt the *Forehead* of Sin, and we ſhall ſee it like *Goliah* fall before us. 51.

As *Deborah* aroſe and went along with *Barak* to *Kadeſh*, ſo if you will *go along with me* and *call in* at the *Third Verſe* of this *Chapter* I will ſhew you the meaning of my *Text*. 55.

Weep not for me, but Weep for yourſelves, Luke Chap. xxiii. *v.* 1, 28. Here are *Eight Words*, and Eight *Parts*. 1. *Weep not*. 2. *But Weep*. 3. *Weep not but Weep*. 4. *Weep for me*. 5. *For your ſelves*. 6. *For me, for your ſelves*. 7. *Weep not for me*. 8. *But Weep for your ſelves*. 58.

And one told Jacob and *ſaid*, *Behold thy Son* Joſeph, *cometh unto thee?* My *Text* is a *Spiritual Dial*, for here are in my Text *twelve Words*, which do plainly repreſent the *twelve Hours*: Twelve Words, *and one told* Jacob, *and ſaid, thy Son* Joſeph *cometh unto thee*; and here is beſides, *Behold* which is the *Hand of the Dial*, that turns and points at *every Word* in the Text. *And one told* Jacob *and ſaid, Behold thy ſon*, Joſeph *cometh unto thee*, for it is not ſaid *Behold* Jacob *or* Behold *Joſeph*, but it is, *and one told* Jacob *and ſaid, Behold thy ſon* Joſeph *cometh unto thee*. That is to ſay, *Behold* and, *Behold one*, behold *told*, behold *Jacob*, again, *behold* and, *behold* ſaid, and alſo *behold behold*. Now as it needs muſt be *one of the Clock*, before it can be *two* or *three*, ſo I ſhall handle the Word *And* the *firſt Word* in the Text before I meddle with the *following*; And *one told* Jacob; This Word *And* is but a *Particle* and a *ſmall one*, but ſmall *things are not to be diſpiſed*, St. Matth. chap. xviii. *v.* 10. *Take heed that ye deſire not one of theſe* little ones; *for this* And *is as the* Tacks *and* Loops *amongſt the Curtains* of the *Tabernacle*. The *Tacks* put into the *Loops* did couple the *Curtains* of the Tents together, ſo this Particle *And* being put into the *Loops* of the *Words* immediately

mediately before the *Text* does *couple* the Text to the *foregoing* Verse and *sews* them close together. 38.

And he commanded the Steward of the House saying, fill the Mens Sacks with Food, as much as they can carry. Gen. chap. xliv. *v.* 1. Beloved *Great* Sacks, and *many* Sacks will hold more than *few* Sacks, and *little ones*, for look how they came prepared with *Sacks* and *Beasts*, so they were sent back with *Corn*. The *greater* and the *more* Sacks they had prepared the *more* Corn they carry away; if they had prepared but *small Sacks* and a *few*, they would have carried away the *less*. 60.

And seeing the Multitude, he went up into a Mountain and when he was set, his Disciples came unto him. I discover the first, that *Christ* went *from* the Multitude; Secondly, that it is safe taking warning *at our Eyes*, for *seeing* the Multitude *he went up*; Thirdly, It is not fit to be always upon the *Plains and Flats with the Multitude*, but if we be *risen* with *Christ* to seek those things that are *above*; from the latter part of the Verse, I discover first that *Christ* is not always *in Motion*, and *when he was set*; Secondly, he *walks* not on the Mountain, but *sits*, and *when he was* set, wherefore when you are *teaching*, do not *move too much* for that is *to be carried* to and fro *with every Wind of* Doctrine. 62.

As *Abraham* sate in the *Tent Door*, and lifting up his *Eyes* and looking, behold *Three Angels* appeared before him, so if you please to *stand* with Patience and Expectation, *ye shall see me coming towards you in these three particulars. Second Letter. p.* 50.

THIS *short Remark* shall conclude this *Chapter*; that when Dr. *Owen*, a famous *Non-Con*, had insinuated to the World

World that our Author had made these Collections to expose the *Church Clergy*, Dr. *Echard* sends him a *Letter* (bound up with his Works) with this *Expression* in the *Second Page*: "I must desire you to *un-* "*believe* all that you have said, for this is "to let you know, that I was never *able* to "shew such *Folly* in the *Preaching* of the "*Conformists*, and that if I should go about "it, my *Parts* would not *hold out to do it.*

CHAP. XV.

Blasphemous Bawdery *collected from the Writings of* Presbyterians, *Ancient and Modern.*

THE Lord *Jesus* hath his Concubines, his Queens, his Virgins, Saints in remoter Forms, Saints in higher Forms, Saints *unmarried* to any Forms, who keep themselves *single* for the immediate *Embraces* of their Lord. *Sterry's Eng. Deliver. Epistle.*

I will gently lead those that are with Young, that is, says the Preacher, *Christ* will be very kind to those Saints that *step aside*, and he thus comforts those that are big with Young in a sinful Sense; O ye sinning *Ewes* who have been big with *Young!* Hath not he gone after you, and found you, and laid you upon his Shoulders, Rejoycing? It may be thou hast been wandring like *Dinah*, from thy Father's

ther's Houſe, and art big with *Young*, and afraid to go Home, but fear not, Go and Try, he will not caſt you out of Doors though you come with *Big Bellies* ; he will deal gently with you tho' with *Young*, and then it is our Glory to be *Chriſt's Ewes*; and that when a *Man* is big with *Young*, and cries out, *O my Belly, my Belly, my Belly!* here is a Point of Comfort that *Chriſt* is ſweet to ſuch Perſons; afterwards he cries out, O Bleſſed *Ewes!* O Believing *Ewes!* and O Believing *Bees*, that ſuck the *Honey* of Sin hatred, out of the *Wormwood* of Sin acted ! *Chriſt* accounts their very *Stammerings* ſweet; *Meigh, Meigh*, ſaith the Little *One*, and the Mother counts it *Muſick Durant's Sips of Sweetneſs*, 1662.

The *Dugs* of Divine Love are full, but I cannot *ſuck*. *Anſ.* Be of good Comfort, Chriſt will not only open his Boſom, but thy Mouth. But I cannot fetch out the *Milk* that lies in his Breaſt; I am but weak. *Anſ.* Chriſt is ſweet, and with his *Finger* he will force out the *Milk of Mercy* into thy Mouth, if thou canſt but open thy Mouth. *Sips of Sweetneſs Cont. of Frien. Deb.* p. 118.

Seventhly, About her *Truſtings*, and *cleaving* to Chriſt, as the *Ivy* cleaves to the *Oak*, the Child to the *Mother*, or as the *Wife* cleaves to the *Husband*; In all her *ups and downs*, ſhe would be ſtill hanging upon *Chriſt*, and cleaving to *Chriſt*, and ſhe was always beſt when *ſhe was with God in a Corner. Brooks Wives Funeral Sermon.*

They have not only declared againſt the *Church of England*'s being a *Belle Feme*, but they have gone farther, and will not allow her to be an Authoritative *Old Woman*; they declare againſt her Threats as Chimeras, that ſhe has no *Rods* over the Chimney, and that her angry Words are meer Air. Having ſcrupled her Being, and ſet at nought her Railing

Railing and Cenſures, they ſeem not to value her *Bleſſing* and Favour much more, but boldly aſſert, her *fair Words will butter no Parſnips*, that her ſpecious Pretexts are meer *Shams*, and that ſhe has not Intereſt enough to keep off a *Beating*; but allowing her to be a *Lady*, ſhe can by no means be *Excellent* and *Holy*, in as much as ſhe is acknowledg'd to have led a *Bad Life*, and been ſo far from having *Legitimate* Heirs enjoying her Eſtates regularly, that ſhe has had ſeveral *By-Blows*, run away with Strangers, and diſown'd her Children born in *Wedlock*. *Church Anato. Dedication.*

There are ſeveral *Painful* Preachers in this City, who are not doubted to underſtand *Fleſh and Blood* well, and too frequently impreſs the Phraſes, *Our moſt Holy, or moſt excellent Mother*, to leave Perſons ignorant of the Church of *England*'s being of the *Feminine* Gender. *Ibid.*

But to weaken the Force of that *Ergo*; I appeal to the whole Town if they think the *Facetious Granny* has not, or the late humble *Shoecleaner* at the *Horſe-Guards*, had not other *Perſonal Diſtinguiſhing* Proprieties, beſides thoſe above mentioned, i. e. *Unbegotten*, *Begotten*, and *Proceeding*. *A ſober Reply to Mr.* Higgs, *p.* 8.

We know the *Liquor* will have a ſmatch of the *Cask*; beſides this, the Parſon agrees that the *Begotten* and *Proceeding* too bring ſo much *Imperfection* away with them, that they wont undertake to waſh it off without being well *paid* for their Pains. *Ibid.* p. 10.

I own with you that the *begetting* a *Son* like my ſelf (being a very *pretty Fellow*) and the *Pleaſure* in ſo doing was a *Perfection*. *Ibid.* p. 12.

REMARKS.

REMARKS.

ST. *Paul* giving a personal Character of some religious *Juglers* in his Days, describes them to be such as creep into Houses like *Vermin*, and lead captive *silly Women*, such as under great Pretences of Holiness work'd their way into wealthy Families, and by plausible Arts seduce the weaker Sex; whose feeble Minds and timorous Consciences gave credit to their sorrowful Stories, and rewarded these Saint-like Pretenders with *good Fees* and *good Meals*.

Nor are the *foolish* Women, who are *Virtuous* and Modest, so easily taken by these *Holy Cheats*, but they are *Wicked* as well as *Silly*, *laden with many Lusts*, such as are willing to reconcile their Passions to a State of Religion, and under its Vizor, to maintain their Pride, and carry on their *Intrigues*. And the more handsomly to delude such silly Wretches, these *Gospel Pharisees* are ever canting to them in empty and senseless Forms of Speech, and stuff their Memories with a set of insignificant and unintelligible Phrases, that they may know how to prate perpetually about Religion, without knowing any thing of its true Nature and Efficacy; and all the Fruit of their much Hearing, is much Talking, and 'tis their highest Improvement to be able to *Gossip* in the Language of St. *Paul*

St. *Paul.* By these little Arts they decoy in *Female* Proselytes to their Party, and 'tis their only Masterpiece to inveigle the *Hot* and *Eager* Spirits of the Women, whose *Apron-strings* are the strongest Bond of *Congregational* Union, who hang St. *Peter*'s *Keys* at their Girdles, and every conceited *Sister* assumes to her self the Authority, if not the Infalibility of a *Pope Joan.*

It were well if this were the only Criminal Effect of corresponding between the Presbyterian *Cushion Presser* and his *Female* Followers; but Conventicling is a sort of Spiritual *Whoring*, and a Woman that runs a Gadding one Way, it is but ill *trusting* of her another. How sweet upon the *Ladies* is one of these *Mortified Limbs of Divinity* when he gets a *Gossiping* among them? and tho' he takes up his *Lodging* in a *common* House, among twenty *Ladies of Pleasure*, yet he draws up his *Chaps* and swears he never so much as dreams of a *Woman*; but this he does for the stronger Proof of his *Virtue.* I shall conclude this Remark with a *Story* very well *attested.*

A certain *Levite* of the Separation that was desired to Baptize a Child in *private* (where several Persons of Condition of both Sexes were present) *Lord*, says he, (by way of Speculation upon the Duty of the *Season*) Lord, how *Wonderful* is This, and how *Wonderful* is That, and so he went on

as

as if he had been to abstract Dr. *Harvey*, *De Generatione Animalium*; but the Rapture was yet to come, Lord, says he, (with the Freedom of an *Unstinted Spirit*) how *Wonderful* is the Production, the Production, my Beloved! of so *large a Child* as This, considering *all Things!* and *all Things*, you must know, were consider'd; in short, the *Passage* was so narrow, that the People could not go out of the Door, so soon as they would, so that the *Men* were forced to laugh it out, and the *Women* blush it out, upon the Place.

Chap. XVI.

Ridiculous Canting Nonsense *Collected from the Books of the* Old Presbyterians.

God did not measure *Job* in his *Wallops*, but when he was *Cold*, as we do not measure *Milk* when it *Wallops* and seeths, but when it is *Cold*. *Bridges first and last in suffering*. p. 47.

Jesus Christ loves a *sanguine Complexion'd Christian*. *Wesley's Defence*. p. 47.

Rowl upon Christ by *Faith*, Faith must go to *Christ* as the *Liver Vein*? Faith will not feed on every *Dish*, an *Ox* or a *Calf*, but *'twill eat a Word*. *Peter's Sermon in Newgate*.

We have called the World *Christ*, and Lust *Christ*, and self *Christ*, working indeed for them when we pretended all for *Christ*. *Owen before the Com.* 1646. p. 39.

The

The Promiſes comprehenſive of the *Covenant of Grace*, are abſolute, which as to all thoſe that belong to that Covenant do hold out thus much of the mind of God, that they ſhall be certainly Accompliſhed in and towards them all. Faith in the Promiſes, and Accompliſhment in the Promiſes are unſeparable; He that believeth ſhall enjoy, and this wholly ſhuts up the Spirit from any Occaſion of Staggering: O ye of little Faith, wherefore do ye doubt? Ah! Leſt our ſhare be not in this Promiſe. Poor Creatures, there is but one way of keeping you off from it, that is, diſputing it in your ſelves by Unbelief. *Before the Com.* 1649. p. 28.

The *Fox* in the Fable had a Thouſand Wiles to ſave himſelf from the Hunters, but the *Cat* knew *Unum Magnum*, one great thing that would ſurely do it. Earthly Supports and Contentments are but a thouſand failing *Wiles*, which will all vaniſh in time of need. The Goſpel and *Chriſt* in the Goſpel is that *Unum Magnum*, that *Unum Neceſſarium*, which will alone ſtand us in any Stead. *To the Parl.* 1646. p. 42.

Paſt Bleſſings and Deliverances of God's People, are *Store Mercies* laid up for Believers againſt a *Rainy-Day*, and when we want preſent Refreſhments, what a Comfort is it to *chew the Cud* upon the Bleſſings of former Ages? Make uſe then of your paſt Mercies with promiſing *Incomings*, carry them about you by *Faith*, uſe them or they'll grow *Ruſty*. *Ebenezer.* p. 28, 29.

I have heard that a *full Wind* behind the Ship drives her not ſo faſt forward as a *Side Wind* that ſeems almoſt as much againſt her as with her, and the reaſon they ſay is, becauſe a full Wind fills but ſome of her Sails, which keep it from the reſt that they are empty, when a ſide Wind fills all

her Sails, and sets her speedily forward; so if the Lord should give us a *full Wind of Mercies*, it would fill but some of our *Sails*, but when he comes with a *side Wind*, he fills all our Sails. *Ibid.* p. 4.

Faith and Repentance are the *two Wings* by which we fly to Heaven. Repentance is a *Purgative*, fear not the Working of this *Pill*. Moist Tears dry up the *Rhumes* of Sin, holy sorrow is the *Rhubarb* to purge out the ill humours of the Soul. Hypocrites are far gone with the *Rot*, and if any thing will cure them, it must be feeding upon the *Saltmarshes* of Repentance. *The Doctrine of Repent. Epist. and* p. 16, 90.

Get into *Christ*, get an interest in *Christ*, get Faith and go to the Promise, Eye *Christ* in the Promise, close with him in the Promise, and lay your selves *flat* upon the Promise, and go *out of your selves* that the Promise may *enter*. *Baxter in Contin. of Friend. Deb.* p. 112.

How may a Soul go to the Promise? Why, throw off all Power and Ability in it self, let the Heart lye still, till the Wind, and Tide, and Promise come, and that will carry thee. The second Rule is, bring the Promise home to thy Heart, that the Promise may bring thy Heart to it. When the Promise is thus come home to thee, and thou feest the sufficiency and Authority of it, then all that thou hast to do is this, in the Stream of that Promise be carried home to the Promise. *Doubting Christian drawn to Christ.* p. 117.

Husband and Wife should be as the two *Milch Kine*, which were coupled together, to carry the *Ark of God*, or as two *Cherubims* that looked one upon another, and both upon the Mercy-Seat, or as the two *Tables of Stone* on each of which was engraved the Laws of God. But in some Families, Man and Wife are like *Jeremiah*'s two Baskets of Figs,

Figs, one very good, and the other very bad, or like Fire and Water, whilſt one is flaming in Devotion, the other is freezing in Corruption. Huſband to the Wife, is ſometimes like a *Forehorſe* in a *Team*, that will not draw, and the Wife is oft times to the Husband as the *Ivy* to the *Oak*. They ſhould indeed be like two *Candles* burning together, or like two fragrant *Flowers* bound up in one Noſegay, or like two well tuned Inſtruments, or like two *Springs* meeting. Husband and Wife are as a *Pair of Oars* to *Row* their Children and Servants to their deſired Haven, or like a *Cock* and a *Hen* both ſcraping together in the *Duſtheap*, to pick up ſomething for their little *Chickens*, and they ſhould be like the *Image* in the Looking-Glaſs, or like an *Eccho* that returneth the voice it receiveth. *Wedding Ring fit for the Finger.* p. 3.

Ah! Young Men, young Men, if you muſt needs be *leaning*, then *lean* upon precious Promiſes, *lean* upon the Rock that is higher than your ſelves, *lean* upon the Lord Jeſus Chriſt, as *John* did, *John leaned* much, and Chriſt loved him much. Ah! *lean* upon Chriſt's Wiſdom, *lean* upon his Power, *lean* upon his Purſe, *lean* upon his Eye, *lean* upon his Righteouſneſs, *lean* upon his Blood. *Apples of Gold for Young Men and Women.* p. 181.

Ah! Young Men and Young Women (who are like the *Almond Tree*,) you have many *Males* in your Flocks, your ſtrength is a *Male* in the Flock, your time is a *Male* in the Flock, your Parts are a *Male* in the Flock, and your Gifts are a *Male* in the Flock. *Ibid.* p. 183.

The fear of the Lord is *clean*, *clean* within and *clean* without, *clean* above and *clean* below, *clean* on the left hand and *clean* on the right, *clean* on this ſide and *clean* on that, *clean* at home and *clean* abroad. *Soul melting Drops.* p. 4.

As a Veſſel that is full of Liquor, and the Liquor iſſues through the *Hoops*, you ſee there is Liquor in it, but you do not know how full it is, till the *Hoops* are knocked off; but then you will ſay, O, how full was this Veſſel? Ah! now our *Hoops* are on, and it doth not yet appear how full of Sin Men are, only it comes iſſuing thro' the *Hoops*, through their *Duties*; but a Day is coming, when all our *Hoops* ſhall be knocked off, and then it will appear how full of *Sin* Men are. *Sinfulneſs of Sin.* p. 29.

How ſhall thy poor Creatures go through this *Witneſſing Work?* Oh theſe are *Witneſſing Days!* Oh it is a *Sackcloth Condition!* Let us mind the Duty of a *Sackcloth Condition*; Let us wear our *Sackcloth* handſomely. *Chriſt* will pay all the Charge that you are at in *Witneſs-bearing*. For as a Man that has a Suit of Law, and has five or ſix *Witneſſes*, and carries them a hundred Mile, he bears all the Charge of their *Witneſs-bearing*, ſo ſaith *Chriſt*, I will give Power to my *Witneſſes*, they are my *Witneſſes*; ye are Chriſt's *Witneſſes*, and look whatſoever *Charge* you are at, he will bear the Charge, he will bear all the Charge of your *Witneſs-bearing*; and therefore be faithful in your *Witneſs-bearing*. *Seaſonable Truths.* p. 124, 125.

You ſee that when a Man walks upon the *Rope*, he carrieth a *Pole* in his hand to ſway him, and he looks diligently to his Feet, becauſe if he fail he cannot mend his Miſcarriage; even ſo in this Work of Reformation; if there be the leaſt *ſlip*, it will be a hard Thing to recover it. *Bridge before the Com.* 1643. p. 21, 22.

Jacob would not believe that *Joſeph* was alive, till he ſaw the *Chariots* that were come for him. Theſe ſent from *Joſeph* to *Jacob*, brought *Jacob* to *Joſeph*. So every believing Soul is poor and feeble, diſabled to go to God and to believe in the *Lord Jeſus*;

Jesus; therefore he must look to the Chariots of *Israel* first, and that will convey him to the Promise, and when the Chariots are come, get up into them. The Lord *Jesus* is gone to Heaven, and hath sent these Chariots for thee, there get thee up and say, Lord take me up with thee? *Doubting Christian.* p. 148, 150.

You will say a Beggar is full of *Vermin* that drops his *Vermin* wheresoever he goes, so Men not converted, they are dropping their *Vermin* whereever they go; if they come in good Company, they are dropping their *Vermin* there, if they come in bad, they are dropping their *Vermin* there; why? Because they are full of *Vermin*, full of *Sin*. *Sinfulness of Sin.* p. 27.

Meditation is like the *Selvidge*, which keeps the Cloth from *Ravelling*, or like a *Hammer* that drives the Nail to the Head, or like *rubbing* a Man in a swoon, or like a *Bee* sucking out of the Flower of *Truth* preacht, and working it in the *Hive* of the Heart. Meditation is the *Ballast* of the Heart, the *Bellows* of the Affections, and the *Hen* that *hatches* good Desires. *A Christian on the Mount.* p. 9, &c.

REMARKS.

THese are the Soul-smiting *Spiritualists* who preach Blasphemy thro' the Nose, and recommend Nonsense with *Cough* and *Snivel*, and Wry Necks; they place Mystery and Spirituality in Uncouth and Afflicted Phrases, trifle away the most weighty Arguments in Religion with childish Fancies, and feed the People with no-

thing but empty Words and inſignificant Phraſes. And what other Courſe can be taken with ſuch Triflers that have labour'd to burleſque the Goſpel, and to turn the Holy Bible into Clinch and Quibble, than to expoſe them? Would it become a ſerious Man to confute Jingles with Grave and Scholaſtick Arguments? to encounter a wretched Fancy with a rational Diſcourſe, and baffle a School-Boys Phraſe out of the Word of God? The poor People are raviſh'd with the chiming of empty Words, and hug ſuch Phantaſtick Triflings for Goſpel Myſteries; and when theſe notable *Text Splitters* pour forth a ſenſeleſs Jargon of *Kitchen Metaphors* and raſcal Similitudes, the Multitude admire the Precioufneſs of the Myſtery, and they talk like Men encircled with Glory, and dictate their Cant with the Raptures of an Angel, and the Authority of an Apoſtle: 'tis *They* only that underſtand the *Secrets of the Goſpel*, and the Spirituality of the Covenant of *Grace*, and this betrays them unavoidably into a Fanatick *Enthuſiaſm*, fills their little Heads with wild *Frenzies* and infatuating Conceits, and the whole Buſineſs of Religion is tranſacted within the Compaſs of their own Fancy.

It is a ſpecial Work of *Converſion* with them to be taken with precious Mr. *Such-a-one*'s Doctrine, and to profit under his Miniſtry, that is, to *Sigh* at his Sermons, and

and look demurely *half an hour after*. And what can be more obvious than that all the Change that appears in moſt of their Converts, is, that their Tongues-Ends are tipt with a new ſet of Phraſes, that they talk by Roat and by Chance, and under this Demureneſs of Language they ſhelter their Old Vices of Envy, Arrogance and Malice? Theſe are the Glorious Effects of *Presbyterian Eloquence* among the People; and when theſe Preachers do as much Diſſervice to Religion by *Cant and Nonſenſe*, as by *Falſe Doctrine*; What can be more ſeaſonably propoſed than that they ſhould be as well obliged to *ſpeak Senſe*, as they are to *ſpeak Truth*? and as well puniſhed for *Canting* as for *Hereſie*, ſince (as they manage it) 'tis as pernicious to the Peace of the Church, and the Intereſt of Religion.

It would be well for Chriſtianity if theſe Wretched *Orators* could be perſuaded not to place the whole Scope of Godlineſs in an empty huddle of *New Teſtament* Words, and in a looſe Commendation of the Holy Scriptures. Where is the Edification of thruſting one *Finger* into the Bible, and brandiſhing it up and down as if they would *diſcharge* it at ſome Bodies Head, and then Bawling out, *This is the Book, Here it is, Here, Here*; Chriſt *is here*, *the* Lord Chriſt *is here*, Jeſus Chriſt *is here*: Who I beſeech you, will conſider one Word the more

for this amazing Noise, and there is nothing to be seen but the outside of the Book, nor any thing to be heard but a long String of Words to the same Purpose? and yet this alone must be called *Flashing*, *Holy Violence*, *pressing upon*, *and breaking into the Soul.*

Equally idle and extravagant is the Humour of these Mercileſs *Cushionbeaters* who load their Sermons with abundance of *Scripture*, where it is perfectly needleſs and altogether impertinent; To heap on Scripture after Scripture, to no purpoſe, but to make the People's *Bibles* ſtare again with *turn'd down Proofs*, and the Strings and Claſps to groan with being overcharg'd with *doubled Leaves*, is too ſmall a Foundation for them to arogate the Title of Miniſters and true Diſpenſers of the Word; and yet theſe inconſiderable *Triflers*, theſe *Coiners* of New Phraſes, and *Drawers* out of Godly Words, theſe thick *Pourers out* of Texts of Scripture, theſe Mimical *Squeakers* and *Bellowers*, ſhall be Followed and Worſhipped, ſhall have their Buſhels of *China Oranges*, ſhall be ſolac'd with *Cordials*, *Eſſences* and *Elixirs*, ſhall be cramm'd with *Chines* and *Turkeys*, and be rubb'd down with *Holland* of *Ten Shillings* an Ell, when a Sober and Learned *Churchman* ſhall ſcarce be invited to the *Fire-ſide*, or be preſented with a Couple of *Pipins*, or a Glaſs of ſmall *Beer* with *Brown Sugar*.

CHAP.

CHAP. XVII.

Ridiculous Canting Nonsense *collected from the Books of the* Modern Presbyterians.

NOW Lift up your Head, O ye *Gates* of my Soul! and be ye lifted up, O ye *Everlasting Doors* of my Heart! that the King of *Glory* may come in. *Week's Prepartion*, p. 7.

I stand at the Door and knock, Rev. 3. 20. tho' he *cry* till he be *hoarse*, and stand still till he be *weary*, yet he stands still: If any Adulterers or deceitful Wretches will open, Christ will come in, and bring in Store of Comfort to them, *and sup with them. Poor Doubting Christian*, p. 3.

The Lord affords us Means, yet not to abuse them and *give him the Slip:* Though thou canst not find the Way to Heaven, yet he will find it thee; lie thou upon the *Shoulders* of Christ when thou findest thy Heart feeble, then the Lord *Jesus Christ* brings the Spirit of Grace, and *Jesus Christ* lays that Soul of thine upon his *Shoulders*. p. 8.

The greatest Part of thy *Glory* is in the Glory of a *Christ*, and the greatest Part of thy *Wisdom* is in the Wisdom of a *Christ*, and the greatest Part of thy *Liberty* is in the Liberty of a *Christ*, and thy *Riches* in the Riches of a *Christ*, and know whatever is in *Christ* thou hast it all in thine. If you had no more than this you had a *Child's Portion*; now we have but the *Sips* of it, What shall then the full *Cups* be? When the Husbandman hath sown his Ground, and his Fruit is ripe, and he hath

hath reaped it, then he must gather in his Corn, that he may live upon it; so let us *gather in the Promises* when we see the best Advantage. I speak not this that we should take no Care at all, but I say, *Hang all the Weight and Burthen upon the Lord*, p. 9.

Many People live poorly, and make a *poor Shift* to go to Heaven; but I would have a Christian learn to live so, and use the Means, that they may get the *Sap* and the *Sweet* of the Promises, and to go *singing* up to Heaven. p. 12.

To relieve the Poor is as it were to *join Hands with God to make a Man to live:* Man is God's Image, but a poor Man is *Christ's Stamp* to boot; God reckons for him, and counts the Favour his. Praying is the best, and spend not too much Time in *Dressing*; 'tis an undecent thing to have thy Cloathes *too fast* and thy Soul *too loose*. *Parent's Gift*, p. 3.

God hath sent me among you to be a *Builder*, and I have chosen this Text to be a forcible *Argument*, to *fasten* and *drive home* those *Nails* of Instruction and Consolation which I have been so long endeavouring to enter into you. God hath sent me among you as a *Fisherman*, and I have chosen these Words to be as the *closing* of the *Net*; Behold once more the *Net* is spread, and I am now making my last *Draught*. *Sinners Alarum*, p. 7.

He that serves the Lust of a *Woman* makes himself her *Monkey*; for she admires him no longer than while he is *playing with his Tail*. *Good Advice to Young Men*, p. 4.

Have no Familiarity with *her* you have highly disobliged, lest (*Bee-like*) she stings you with her *Tail*. p. 10.

Christ hath continued knocking and calling: Tho' the Soul be lazy, and hath put off his *Coat*, and

and cannot put it on, and hath washed his Feet, and is loth to defile them, yet for all this Christ puts his Hand by the *Hole of the Door. Door of Salvation opened*, p. 5.

O Brethren, for *Christ* his Sake refuse not *Christ!* Give me Children or else I die saith *Rachel*; O give me *Christ* or else I perish for ever. p. 9.

To sit two or three Hours, nay a whole Night, to tell Stories or Lies; O this they can dispense with; this Mess will go down; but if their Masters are at *Prayers*, Oh, they say in their Hearts, How long, how tedious he is in his Prayers! tho' perhaps he be not above *half an Hour, or an Hour at most.* They do all that is in their Power to swallow down the *Cups of Satan*; but when they come to Taste of the *Lord's Cups*, Oh! that they cannot abide; one *Drop* of that is ready to *strangle* them. *Young Man's Monitor*, p. 5.

Go Young Man, lie at the Taverns and Alehouses; do, Drink and be drunk, but remember this thou shalt be *damned* for it, and the Lord will make thee *take off t'other Cup* whether thou wilt or no. Why I care not if I take off two or three more: Ay, but hearken a little, that *Cup* will not be *spiced* with *Nutmeg* and *Ginger*, but with *grated Fury*. p. 8.

If you love a *Woman*, be careful how you shew it; for your *Nibbling* at the Bait may too early discover a Willingness to be *caught*. p. 9.

A *Presbyterian* Quack *Doctor's* Bill.

Sick and Diseased *Reader*,

I *John Crips* have been a laborious Student and Practitioner in *Physick* for almost these Forty Years; so I have by my Great Industry, Diligence, and Learning, obtain'd to such true Effective, Practical,

cal, Experimental Knowledge, that I can *partly* discover the Nature and Cause of most Distempers incident to the Bodies of Men, Women and Children, and likewise distinguish whether they be curable or not; and if curable, it *is very probable* I am an Instrument under the King and Prince of Physicians, that can by a most special Art, Dexterity, and Skill, perform them perhaps with the greatest Ease imaginable.

Is there no Balm *in* Gilead? *Is there no Physician there? Why then are not the Health of the Daughter of my People recovered?* Jer. viii. 22. *He healed every Sickness and every Disease among the People*, Mat. iv. 23. *Great Multitudes followed him and he healed them all.* Mat. xii. 15.

In the Curing of Old and *Chronical* Diseases, I find by my daily practice and experience, that either *Hydrogogues*, and *Suderificks*, or especially strong *Aperitives* are very rare and excellent, such as are *Sal Tartari*, *Sal Sanitas*, *Spirit of Sulphur per Campanam*, *Spiritus Catharticus*, *Calome Canous*, and *Pulvis sanans*, and such things as these used for a long time together, as Doctor *Experience* has observ'd a hundred times, and has prescrib'd according to the Example of *Riverious*, who did thus many times infuse *sal Tartari* and *Spirit of Sulphur* with one or two Drams of *Sene* (sometimes with half a Dram of *Jallap)* in Spring Water alone or in some Appropriate Decoction. And truly *sal sanitas*, *spiritus Catharticus* and *Pulvis sanans*, are for the most part effectual, sometimes Stupendous. But *except ye see signs and wonders ye will not believe*, Joh. iv. 48. that is, unless ye see Marvellous Cures of all Sorts, many Wonderful Cures, you will not believe. You may give them in *Wine*, *Ale*, or any other proper *Vehicle*. *Wine maketh glad the Heart of Man*, Psal. civ. 15. *Give strong Drink to him*

him that is ready to Perish, and Wine to those who be of heavy Hearts! Prov. xxxi. 6. Note, that I undertake several Diseases (if curable) at a Price; provided if I do not perform the Cure, I will have nothing for my Pains, which is as much as to say, *No Cure no Money. Not unto us, O Lord, not unto us, but unto thy Name give Glory.* Psal. cxv. 1.

O Glory be to the Father *First*
And Glory be to the Son
And Glory be to the Holy Ghost
By whom all things are done. Sincere Physician both for Soul and Body by John Crips. M. D.

As the Curse of God is upon *Hypocrisie* to decrease and destroy a great deal, a great Stock of Grace; so the Blessing of God is upon *sincerity*, to encrease the little Stock, the *two Mites*, the *Grain of Mustard seed of sincerity. Ibid.* p. 5.

Let us note who it was that gave that Advice, *Sin no more*; it was not the *African Scipio*, nor Victorious *Hannibal*, nor the Peerless *Pompey*, nor the Mighty *Persian Cyrus*, neither yet the *Mecedonian* Conquering Monarch the Imperious *Alexander*, but it is *Jesus* one that came from *Bozrah*, and all the *Fiends of Hell* like *Bulls of Bashan* ran upon him. *A necessary Caveat from God to beware of his Rod.* p. 4.

To Anatomise Sin by his detestable Description, that it may appear in his own likeness, I must go as nigh unto it if I can, as the *seven hundred* Benjamites *did to their Mark*, which every one could *fling stones at a hairs Breadth*, and *miss not*; Sin then is the very *Excrement of the Devil*, nor could it be cured without a *Mithridate Concoction* of the best *Blood* that ever was in the World. *Ibid.* p. 7, 8.

Doctor

Doctor *Allis*'s *Speech*, which he ſpake as ſoon as he came out of his *Trance*. *Poor Doubting Chriſtian*'s *Guide*. p. 2.

Since I have been abſent from you, I have been in Heaven, and an *Angel* Clothed all in white took me by the Hand, and ſhewed me many Glorious Things, where I ſaw many Glorious People go in moſt Glorious Apparel with Crowns of Gold upon their Heads; he turned me on the other ſide, where I ſaw an ugly *black Den*, where Thouſands of poor Souls were tormented with *Fire and Brimſtone*, there I ſaw the Swearer and the Lyar hung up by the *Tongue* with *melted Lead* poured down their Throats, with other cruel *Torments* that were inflicted upon them. And having writ this as the Angel bad him, he departed the World in a *Good Old Age*.

I have choſe this Text as a *Hammer* to *faſten* thoſe Truths in your Hearts, and the Lord hath ſent me as a *Fiſherman* among you, and behold once my *Net* is ſpread, and I am taking my *laſt Draught* among you. *Ibid.* p. 3.

Be diligent in *Family Duties*, up *be doing*, *ſtand to't* with all your might, make out to *Chriſt*, call to him *Stoutly*, put on a *Bold Face*, *Now or Never*. *The Young Mans Path way to Heaven*. p. 5.

Remember now *thy Creator*, Remember *Now*, I ſay *Now*, *Now* is an *Atom* will puzzle the Wiſdom of a *Philoſopher*, the skill of an *Angel* to divide, *Now* is a Monaſyllable in all *Learned Languages*. *Apples of Gold*. p. 3.

An old Diſciple hath lived ſincerely to *Chriſt*, hath lived eminently to *Chriſt*, hath lived under all Changes to *Chriſt*, hath lived exemplarily to *Chriſt*, hath lived long to *Chriſt*, hath done much for *Chriſt*, hath ſuffer'd much for *Chriſt*; an Old Diſciple

Diſciple hath a *Crown* in his Eye, a *Pardon* in his Boſom, and a *Chriſt* in his Arms. *Ibid.* p. 18.

If the Lovers of *Jeſus Chriſt* be thy *Companions*, the thoughts of *Jeſus* will ſoon be thy Inmates. You muſt either *Buckle and come too*, or burn for ever. *Chriſtmaſs Cordials.* p. 15.

REMARKS.

A Sunſhiny Morning ticed me the other Day into the Fields, where I was agreeably diverted by a Fellow with his *Nets* and his *Pipes* a *Birdcatching*; it pleaſed me to obſerve how dexterouſly the *Artiſt* managed his Implements, how naturally he humour'd his *Pipes*, and how the poor *Gold finches* and *Tit larks* were decoy'd, and made *Priſoners at Diſcretion.* It came inſtantly into my Head, by way of *Allegory*, that the Art of *Popularity* and *Conventickling* had a great deal in it with that of *Fowling*; if a Sportſman cannot come at his Game one way, he makes uſe of another, and in effect, a Dextrous *Holderforth* is but a kind of a *Spiritual Birdcatcher.*

To keep up the Parallel; the *Nets* of theſe *Tub-Quail-Pipers* are made up of the Thrumms of *Zeal* and *Loyalty*, and inſtead of the Grain the Birds are moſt greedy of, the Scrap is *Liberty*, *Property* and *Religion*, and happy is the fooliſh Bird that can firſt ſtoop to it, to the irrecoverable loſs, perhaps both of his Freedom and Life, for when

when once a Man is hamper'd among the *Lime Twigs*, nothing can ever disentangle him.

They have their *Stales* too in the Church, which they make use of as *Decoys* and Spies to draw in, and to make Discoveries, such as the *B------ of B---* and Dr. *C----* and these Tools are caught for Company, but they let them go again to be ready for further Service: And then they have their *Stalking Horses*, or *Painted Cloth*, to bring the Game unperceived within Shot of the Mark, that is to say, lamentable Tales of *Popery*, *Superstition* and the *Whore of Babylon*, and their Mouths as full of *Sin* and *Sackloth* as they can cram them, and then when they are got within distance off, goes a *Leg* or an *Arm* of the *Establishment*, with Tears in their Eyes all this while, complaining of the Iniquity of the Times, and that the *Candlestick* is departing from us.

The *Fowler* has his *Calls*, and they have *theirs*, and every *Pastor* chirps a several Note to a several Congregation, which brings them together, and makes them dance to what Tune the Teacher pleases: After this they have one *General Call*; which is the *True Protestant Call*, with this they gather all the Dissenters into one Body, and the Sound of it is heard far and near among the Faithful. Instead of *Nux Vomica*, they have a way of *Spicing* their Sermons

mons and Discourses with *Tyranny* and *Plots*; the People have no sooner swallowed it, but it takes them in the *Crown*, and up they mount like *Ceeld Pigions*, they knew not why, nor whither; but when they have soar'd themselves a weary, and off their Wings, down they fall a Quarry for every *Kite* and *Buzzard*.

This is the Fate of the Common People that are inveigled and seduced by these *Spiritual Panders*, who use fair and specious Baits to entangle Proselytes, but when they are engag'd, they find themselves caught with a *Bearded Hook*. These *Egyptian Wizards* conjure the Multitude into the Circle, and Enchant them there with horrible Tales of *Brimstone* and the *Pope*, who, poor Wretches, are bound up not by any Impressions of *Conscience* or Perverseness of Inclination, but by the force of Terror and Illusion; for in the Language of the Conventicle the Preacher that *Snivels* out most of *Hell* and *Damnation* has his Shop best fill'd, and to compleat his Character, he is distinguish'd as a *Dreadful Man*, or a *Man of Terrors*.

It was a long while a Mystery to me, how these *Divinity Hawkers*, whose Natural Abilities could never advance them above the Dignity of a *Groom* or a *Thrasher*, could ever prove such Dabsters in their *Wooden Shops*, as to get as comfortable a Maintenance as an ordinary *Bishoprick*; but my

Eyes are open at last, and I have found the secret; for take a heavy *Phlegmatick Block-head*, that could never get Learning enough at School to enable him to undergo an *Examen* for Admission into the *University*; let him have a strong Aversion to the Labour of a *Mechanic*, or the Industry of a *Tradesman*, that is, let him be notoriously *Impudent* and Lazy, which with a convenient Proportion of *Duncery* is a good call to the *Dissenting Ministry*, let him board a while at *Andrew B--ll*'s, or any other *Protestant Bookseller's*, and now and then take the Air to a Neighbouring *Academy* out of Town, only let him wear a sort of *loose Iron grey Jump*, to denote him a *Divinity Intender*; whether he reads any Authors sacred or Profane, it matters not, provided he writes *Notes*, after some *Bellweather* of the Party, by repeating of which in the *Afternoon*, he *whiles away* the time till the Congregation is full, when he has attain'd to a just confidence of speaking in Publick, and an ability of Managing his *Grimaces*, up starts the Gifted *Ah-Lard-Stripling* into the Pulpit, and his first Text is either, *O my Leanness, my Leanness*, or *Wo unto me if I preach not the Gospel*; Wo be to him indeed, for if his Pretences to that fail, he may e'en go hang himself; and thus as old *Cleveland* says,

They

They wanted Food and Raiment ſo they took
Religion *for their* Semſtreſs *and their* Cook.

But if my Youngſter be ſo happy as to light upon ſome pretty fancy in Religion, or ſome odd unuſual Expreſſion, he is made for ever, and is inſtantly cry'd up as a Man of *New Diſcoveries*; the poor Wretch fancies he ſees Viſions in *Trophonius*'s *Den*, Raptures and Embryos of his own addled Brain, and out he comes and vents them lik *Æſop*'s *Aſs*, jetting in Purple; and if he has but the knack of *whining*, and a *melting fellow-feeling Accent*, the Stripling need not fear living, he'll get his Bread on any Ground in *England*.

This managing of the *Voice*, and of the *Lines* of the Face, has been of infinite Service to the Cauſe, and this is ſo well known that the Youth in their *Academies* are taught to *Nod*, *Wink*, *Gape*, *Cough*, and *Spit*; nay, the very *Tuning* of their *Hums* and *Haws*, by rule and method; when to ſmite the *Breaſt*, and when to duſt the *Cuſhion*, when to leap in the *Pulpit*, and when to *ſwim*, when to be Serene, and when to *Thunder*, nay, the Faces they are to make at every Period, and the very meaſure of their *Pauſes*, that the *Parentheſis* may be large enough for the Groans and Ejaculations of the *Holy Ones* to play in.

And this Mimickry and affected Tone, I assure you, is a great Accomplishment, and goes a great way with 'em, from an Observation of my own.

I went once out of Curiosity to see one of them Preach, but coming late, and the Conventicle being Crouded, I could not hear him six Words; yet by comparing my Conjectures afterwards with the *Notes* of a beguiled Friend of mine, who zealously *wrote* after him, I found I had guess'd right what he was at in most particulars; it was *Application Time* when I came in, and the Posture in which I found him was standing bolt upright with his Arms *o' Kembow*, like the Ears of a *Sillybub-pot*, which look'd very Magisterially, and by that I took him to be at *Use of Reproof*; then he presently changed to a loud thick clapping of his hands, which methought served to his *driving home* and *clenching* his farthing Tack of an Argument; after this he lays himself forward on the Pulpit Cushion, and falls *Contracting* and *Expanding* his Arms, as if he had been a *swimming*, but what use that should serve I could not indeed imagine, unless it were to shew himself a *Painful Preacher*; by and by I saw him *weaving* from one side of the Pulpit to the other, and drawing up the *Muscles* of his Face into an obliging *Grin*, and from that I Collected he was upon the point of *Consolation*, and then

then he went to *winking* and *kneading*, by which I was ſure he was got into his Concluding Prayer. But tho' I fail'd of Edification from his Words, I could hear ſometimes a deep hollow *Grumble*, like the Noiſe of a *Stone* ratling down a *Well*; then a loud *Stentorophonic Bawl*, which preſently was rais'd to a *high ſcream* upon the *Key*, in which a nice Lady *ſqueaks* at the ſight of a *Frog*; and by and by a *Maudlin* ſort of a *Whine*, in which he continued ſo long, till I could obſerve the Tears drop from his *Noſe*, and for ought I could ſee theſe were the only Allurements by which he *decoy'd* Cuſtomers into his Shop.

I no more wonder at a Conventicle crouded, than I do at the Multitudes that gaze at a *Mountebank's Stage*; their Leaders have wit enough to know the generality of the common People (eſpecially the *Women*, with whom their buſineſs chiefly lies) to be ignorant, eaſie and ſeducible, and therefore they never apply to their *Reaſons*, but to their humours and *fancies*; they are infinitely moved by melting Tones, pretty Similitudes, rhiming Sentences, kind and loving ſmiles, and ſometimes diſmally ſad looks; and they are affected in Religion, like a meer *Puppet*, whoſe Motions depend upon the Power of other Agents, and not *its own*; a great part of the Pulpit work, is by feign'd and *forc'd* Paſſions in the Preacher to ſtir

up *true* Affections in the Audience, making the Hearer *feel* the Grief the Speaker does but *Counterfeit*; we familiarly ſee that a ſad Tale upon the *Stage* makes the People cry in the *Pit*, and yet we know that he that plays *Cæſar* murther'd in the *Senate* is but ſome *Droll Comædian* behind the Hangings.

CHAP. XVIII.

Miſcellaneous Collections *concerning the* Presbyterians.

A Presbyterian *Bull of Excommunication* ſent by Mr. *Williams*, a Preacher, to a *rich Widow* who forſook his *Meeting*, and went to Mr. *Shore* for *better Edification*. *Diſſenters repreſented and condemn'd by themſelves*. *p.* 1.

Madam,

Seeing my Viſit was loſt by that Company not withdrawing, before whom it was unfit to plead about a Matter ſo ſerious as your Abſence from our Meeting was, I am forced to begin my Dealing with you by writing it.

I firſt aſſure you, that I am not mov'd by any worldly Advantage or Diſadvantage; for my Eſtate is ſufficient, and my Heart far from Covetouſneſs: Nor is it from any Deſign of *Courtſhip*; my Mind is as far from that as yours can wiſh, and never need rude or raſh Means to indiſpoſe it; for I never reſolv'd to attempt it: No, Madam, it is meer

Duty

Duty to *Christ*, who is Ruler over his Church, who will judge Ministers and People by the Rules he ordain'd they should walk by: And next to that, It is my real Friendship to your self, whose *Sin* I would prevent, and whose Reputation I would secure, which is not a little expos'd among the Prudent, whatever your unfit Counsellors say to you or conceal from you. For the present I shall only put a few Questions to your *Conscience*, and defer my Reasons to a more publick Occasion, before *our Church*, and the Body of *Ministers*, if there shall be need.

(1.) Did not you, before *God*, and his *Angels*, renew your *Baptismal Covenant*, and accept me as your *Pastor*, and solemnly engage to walk in Subjection to *Christ's Appointment?* If you have forgot it, yet know it is recorded on high, and not forgotten by God: And how often have you witnessed it at the *Table* of the Lord?

(2.) Doth not *Christ*, who appointed an especial Relation between People and their own Pastors, account you to be related to me as your Pastor? And doth he not therefore command you to *obey me*, as having the *Rule over you*, and to submit your self to me according to his Word? And am not I to watch over you, and to give an Account of you? And, pray, if I cannot do it with Joy, but Grief, will it prove profitable to you? No, No; Read what God saith, *Heb.* xiii. 17. 1. *Thess.* v.

(3.) When God makes it the Duty of any Pastor to feed that People in an especial manner who are his Flocks, Does not that suppose and require, that every one of that People should ordinarily hear, communicate with, *support* and *encourage* him who is their own Pastor, rather than any other Minister? See 1 *Pet.* v. 2. 1 *Tim.* xvii. *Acts* xx. 28.

(4.) Is it not diſorderly walking and acting againſt the ſpecial relation which is between a Paſtor and his own People? and alſo does it not tend *to weaken and deſtroy every Church of* Chriſt, for People to break their Bond, leave their Place, and remove before they are regularly diſmiſs'd or deny'd Diſmiſſion, when the Ground of asking it is what *Chriſt* has declar'd a Ground of *Separation*? I am ſure God accounts it diſorderly, 1 *Tim.* v. 14. *Rom.* xvi. 17. 1 *Cor.* xiv. 40.

(5). Did ever Chriſt allow People to forſake their own *Paſtor*, and leave that *Church*, of which they are *Members*, from their own Fancy, Will, or Humour? If Perſons can do this when they pleaſe, or becauſe they pleaſe, What ſignify the Rules of *Chriſt*? What *Church* can ſtand? Yea, Is not the forſaking the Aſſembling themſelves together when they ought to aſſemble, *Jude* xix *Heb.* x. 25. a Sin? If God accounted it a Sin others, will he not eſteem it a Sin in you?

(6.) If the Reaſon upon which you ſeparate be not ſuch as *Chriſt* any where allows, Is it a Reaſon any Miniſter can juſtify when it comes to be tried? Is it a Reaſon upon which any ſober Chriſtian left their Paſtor? Is it a Reaſon you can have any Pleaſure in on a Death-bed, or at the Bar of Chriſt? *Dare you anſwer his Charge*, by ſaying this was a ſufficient Reaſon for my deſpiſing my Paſtor, grieving his Spirit, *weakening his Hands*. Ah! Madam, Chriſt will not be put off with trifling Excuſes; nor will Ignorance, Humour, or Self-Conceit, quiet Conſcience, when God ſets theſe Evils before you.

(7.) What would you have thought of a Member of Mr. *Sh----rs*, to ſerve him as you have done me? What would you judge if I ſhould leave my Flock on ſuch ſlight Grounds as you ſeem willing

willing to desert me upon? But sure I may cease to be a Pastor to a People on small Reasons, if you may leave me on such as yours, and few can want Reasons to run away if yours be sufficient.

(8.) I pray think what your worthy deceased Husband would have thought of this upon his Death Bed, where he expressed so peculiar a regard for me: Could he then have approv'd of your deserting me? Would he not have forbid and reproved it?

I appeal to your Conscience, whether some mean and vain Consideration of your own or others about you, be not the Reason of your irregular Course. I am sorry to hear what the World says, tho' I make what Apology the thing will bear. If Gods hand go out against you, will you not with bitterness receive these things, and bemoan the Conversation and Converse you are taken up with? a *frothy smile* is soon over, a future State is *Eternal! Eternal!*

Madam,

I beg you will seriously answer these Questions in your Closet, pray over them: They are and will be found of too great Concernment to be trifled with, by such as are unfit to be your Guides; as all the Prudent think. Especially what concerns your Duty to God, the State of your Soul, or the Affairs of his Church and Ministry. I would be glad I might stop here, and that this may reclaim you to your Duty, and prevent *Publick Proceedings*, which I shall not omit if you return not, and I know when I give notice of your *Seperation*, none will admit you to the *Lord's-Table*, till you can *prove your Reasons valid*. Oh the *Grief* you have caused me! But, I beseech you by the Bowels of *Christ*, to return to your place. Your past

Affronts

Affronts I can overlook, and heartily pass by; my frequent Visits you need not fear; foolish surmises will blow off; your Sin, and forfeiture of long repute and discretion I am concern'd for. I pray often for you; and am your Faithful Pastor and Servant,

Dan. Williams.

The Copy of a Letter from a Presbyterian *to his* Son. *Commuicated in* Manuscript.

My Son.

The Days of my *Pilgrimage* being many and evil, and being of a great Age, and likely to be called upon to lay down this Earthly Tabernacle, I think it meet to write down some Words of Comfort, by which you are to steer your Course, when I am return'd to my Dust from whence I was taken.

First, Remember my Words, and be Good to God's Ministers, not the *Steeple-House High-flyers*, for it is not a Building of Stone that makes a Church, nor *stroaking over the Head*, that makes him a Preacher of the Word; but whereever the Faithful are Assembled, there is the Church of God, and whoever has the Demonstration of the Spirit and of Power, may be a Minister of the Word. Enquire after such, my Son, such as are Spiritually inlighten'd to search the deep things of the Spirit of God, which the Natural Man cannot discern; such are Powerful, such are Spiritual, and say nothing but they quote a Place of Scripture for it: All their Sermons, their Holy Exercises are nothing else; whereas the Prelatical Ministers discourse only *Rationally* and have not the Spirit.

Pray

Pray for the Light of the Spirit, my Son, the Spirit inlightens us, and ſhines into our Minds with its Light.

Go not to the Church, there you hear nothing but *Legal Preaching*, the Doctrine of *Good Works* is always ſounding from their Pulpits, and they impeach the Grace of God, by putting Men ſo much *upon doing*; go not there, my Son, there is no Life or Power in their Miniſtry, they move not our Affections, they ſtir them not up at all; ours, my Son, are the Soul ſearching Preachers, they come cloſe to us in their Preaching, they ſearch the Heart to the very bottom, there is much of *Myſtery* in what they deliver to us, and they treat of Spiritual things Spiritually. They are the Experimental Preachers, and Preach their own Experiences in the ways of God. The Church Preachers never had ſuch a Seal to their Miniſtry, as God hath given ours, by converting Thouſands.

Where is the Spirit of Prayer, my Son, but among us? Where is that earneſtneſs, that pleading with God! Not in the form of Prayer, thoſe beggerly Elements and Pottage taken out of the Maſs-Book, not among Croſſings, and Cringings, and Chauntings, and Kneelings; the Gaudy trappings of the Whore of *Babylon*, not in Will Worſhip, in Superſtition and Idolatry.

I could never profit, my Son, by the *Church Miniſters*, they pray ſo coldly, and preach about *Common Morality*: Oh it were well if *Jeſus Chriſt*, the Love of Jeſus Chriſt to poor Souls were more preached, all our Comfort muſt be fetched from Jeſus Chriſt, whereas the Church Miniſters talk as if we were to bring ſomething to Chriſt, and not to take all from him.

All the Godly, my Son, follow us, and there is more of that Power of Godlineſs among us, than

than any where elſe; we keep the Sabbath, we repeat Sermons, we have a Gift of Prayer, and uſe it in our Families, we treaſure up and communicate *Experiences*, and meet together to Exerciſe our Gifts, we humble our ſelves before God, and hear his Word, we pray and hear a Sermon when we keep our *Private Days*.

Thoſe that are againſt us, my Son, are Men of a *ſlight Spirit*, of ſlight Experiences, whereas we feel that Jeſus Chriſt is in the Heavens, and in great Power and Glory there. There is another kind of Spirit among us, than among the People of the Land; we delight more in Heavenly Diſcourſe, we are always talking of Heaven, of Jeſus Chriſt, and the buſineſs of the Soul. We are a ſerious ſtrict and a tender Conſcienced People. Continue therefore ſtedfaſt in the Faith, and thou ſhalt attain the Promiſe, and thou ſhalt be Bleſſed.

T. B.

A Learned form of Examination for a *Degree* uſed by the *Presbyterians*, when they had poſſeſſion of the *Univerſities*.

Pro quo Gradu ſtas?
De qua patria natus es tu?
Verte hunc Verſum in Linguam Anglicanam
Rhetor & Orator quomodo differunt?
Quis fuit Mater Romuli?
De qua Statione es tu?
Quot ſunt vocales in Lingua Græca?
Tu valde aptus es habere hunc gradum.

Wood Antiq. Oxon.

A Liſt

A List of *Presbyterian* Christian *Names.*

Have Faith in God.
Sin no more.
Dust I am.
Evil Communications corrupt good Manners.
Resist the Devil.
Antipope.
Strive to enter in at the Strait Gate.
Increase.
Grow in Grace.
Faith, Hope, Charity, Patience, &c.

A Specimen of *Presbyterian Loyalty!*

An Epitaph *to be seen in the Church-Yard of* Lyme, *over a Young Fellow that was* Hang'd *for being engaged in* Monmouth's Rebellion.

HERE *Lieth the Body of* William Hewlin, *Son of* William Hewlin, *Merchant of* London, *and Grandson to* William Kiffin *Esq*; *Alderman of* London, *who suffered* Martyrdom *before he was full Twenty Years of Age, engaging with the Duke of* Monmouth, *for the* Protestant Religion *and* English Liberty *against* Popery *and* Slavery, September the 12*th* 1685.

[*Dart,*

Brave Youth! could Vows *have charm'd* Fates *partial*
Death had miss'd thine, *and reach'd the* Tyrants *Heart.*
Thou Worthier *far to Live! whose Blooming Youth*
By Honour *Guarded, and secur'd by Truth,*
Gave early Hopes, when hast'ning years came on,
To find in thee, *a perfect* Gallant Man!

No

No more we'll thy untimely Loss regret,
Just was thy Cause, and Glorious was thy Fate!
Thus Curtius, *when no other Means was found*
To make Rome *safe Leap'd bravely underground;*
Scorning his Country's Ruin *to survive;*
Chose to be Bury'd in the Breach Alive.

A Catalogue of Presbyterian *Books.*

THE Sinners Alarum, set forth in these times as a lively Character to all Christians living.

The Soul sunk in his Case.

Brook's Mute Christian.

A most necessary Caveat from God, to beware of his *Rod.*

Doolittle's Call to Delaying Sinners.

Bunyan's Grace abounding.

Self Dedication Personal and Sacramental.

A Fair Warning to a Careless World.

A Faithful and true Account of Mrs. *Mary Atherton* shewing what wonderful Things God was pleas'd to make known to her by an Angel, whilst she lay as dead for the space of a whole Week, *&c.*

A Cabinet of choice Jewels, or the Christians Joy and Gladness; set forth in sundry pleasant new *Christmas* Carols, *viz.* A Carol for *Christmas*-Day, to the Tune of *Over Hills and High Mountains.* For *Christmas*-Day at Night, to the Tune of *My Life and my Death.* For St. *Stephen*'s Day, to the Tune of *O cruel bloody Fate.* For New Years-Day, to the Tune of *Caper and Firk it.* For Twelfth-Day, to the Tune of *O Mother Roger.*

The Young Man's last Legacy, Left and Bequeath'd, upon his Death-Bed, to his Dear Mother and Brethren.

Apples of Gold for Young Men and Women, and a Crown of Glory for Old Men and Women.

The

The Ungodly Man's Return; in a plain and familiar Discourse between two Travellers, *Christian* and *Sinner*.

Christmas Cordials fit for refreshing the Souls and chearing the Hearts; and more fit for *Christmas-Boxes*, than Gold or Silver.

The Sinners Sobs, or the Sinners Way to *Sion*'s Joy; demonstrating the terrible Condition of such who come not in this Way, whom God will find another Way to deal with.

Ten Curious Novels, Intituled, The Son of God.

The Poor Doubting Christian drawn unto Christ.

Joys Eternal, Mercy offered, Heaven tender'd, Salvation to be obtain'd, *now or never*.

A Sevé all for a sinking Soul.

A Spiritual Knapsack for Parliament Soldiers.

The King of Kings, his Privie Marks for the Kingdoms Choice of New Members, *&c.* Delivered in a Sermon. By *Sam. Kem.* B. D. *Feb.* 28. 1645.

The End.

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